Hadhrat Sa'd bin Abi Waqqaas τ

One day, Hadhrat Abu Bakr τ left home to meet Rasulullaah ρ. When he met Rasulullaah ρ, he said, "O Abul Qaasim[1]! Why is it that you are no longer present in the gatherings of your people? Why do they accuse you of speaking ill of their forefathers?" Rasulullaah ρ said, " am the messenger of Allaah and am calling you towards Allaah." As soon as Rasulullaah ρ had completed, Hadhrat Abu Bakr τ accepted Islaam.

When Rasulullaah ρ had left Hadhrat Abu Bakr τ, there was none between the mountains of Makkah happier than Rasulullaah ρ because Hadhrat Abu Bakr τ had accepted Islaam. Hadhrat Abu Bakr τ then met Hadhrat Uthmaan bin Affaan τ, Hadhrat Talha bin Ubaydillaah τ, Hadhrat Zubayr bin Awwaam τ and Hadhrat Sa'd bin Abi Waqqaas τ, all of whom accepted Islaam. The following day, Hadhrat Abu Bakr τ met Hadhrat Uthmaan bin Madh'oon τ, Hadhrat Abu Ubaydah bin Jarraah τ, Hadhrat Abdur Rahmaan bin Awf τ, Hadhrat Abu Salma bin Abdil Asad τ and Hadhrat Arqam bin Abil Arqam τ, all of whom also readily accepted Islaam.[2]

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Ibn Is'haaq رحمه الله narrates, "When Hadhrat Abu Bakr τ accepted Islaam and made his Islaam known, he started inviting people towards Allaah. He was well acquainted with the people, well liked by his people, soft-natured and from all of the Quraysh he the possessed the most knowledge of their family trees and the good and bad conditions that prevailed over them. He was a good-natured businessman of excellent character and because of his vast knowledge, his business expertise and his entertaining nature, his people used to come to him and confide in him in numerous matters. He therefore started calling all those people to Allaah and to Islaam who confided in him when they met him and sat in his company. As far as I am told, the following persons accepted Islaam at his hands: Hadhrat Zubayr bin Awaam, Uthmaan bin Affaan, Talha bin Ubaydillaah, Sa'd bin Abi Waqqaas and Abdur Rahmaan bin Auf ψ.

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[1] A title of Rasulullaah ρ, meaning father of Qaasim because Rasulullaah ρ had a son by the name of Qaasim.

[2] Haafidh Abul Hasan Tarablasi as quoted in *Al Bidaayah wan Nihaayah* (Vol.3 Pg.29).
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They all came to Rasulullaah ρ with Hadhrat Abu Bakr τ and Rasulullaah ρ presented Islaam to them, recited the Qur'aan to them and informed them about the rights Islaam had on them. They all accepted Imaan. These were the eight persons[3] were the forerunners in Islaam who believed in Rasulullaah ρ and believed everything he brought from Allaah."[4]

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Hadhrat Yazeed bin Abi Habeeb narrates that Hadhrat Umar bin Khattaab τ wrote to Hadhrat Sa'd bin Abi Waqqaas τ saying, "I have already written to you to tell you that you should invite people to Islaam for three days. Whoever accepts what you say before you start fighting shall be one of the Muslims. He shall enjoy the privileges of the Muslims and shall receive a share in the booty. However, whoever accepts Islaam after the battle or after being defeated, his wealth shall become part of the booty to be shared by the Muslims because they had already become its owners before he accepted Islaam. This is my instruction and the reason writing this letter." [5]

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Hadhrat Sa'd bin Abi Waqqaas τ sent a group of leading Sahabah ψ to invite Rustam to Islaam. Te group included Hadhrat Nu'maan bin Muqarrin, Hadhrat Furaat bin Hayyaan, Hadhrat Handhala bin Rabee Tameemi, Hadhrat Utaarid bin Haajib, Hadhrat Ash'ath bin Qais, Hadhrat Mughiera bin Shu'ba and Hadhrat Amr bin Ma'dikarib ψ. When Rustam asked them why they had come, they replied, "We have come because Allaah has promised us that we shall take over your lands, capture your women and children and take ownership of you wealth. We are convinced that this is going to happen."

Ruystam himself had seen in a dream that an angel descended from the heavens, placed a seal on the weapons of the Persians and then handed them over to Rasulullaah ρ. Rasulullaah ρ in turn handed them over to Hadhrat Umar τ.[6]

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[3] The five named together with Hadhrat Abu Bakr τ, Hadhrat Ali τ and Hadhrat Zaid bin Haaritha τ.
[4] *Al Bidaaya wan Nihaaya* (Vol.3 Pg.29).
[5] Abu Ubayd as quoted in *Kanzul Ummaal* (Vol.2 Pg.297).
[6] Ibn Katheer in his *Al Bidaaya wan Nihaaya* (Vol.7 Pg.38).
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Hadhrat Sa’d τ Sends a group of Sahabah ψ to give Da'wah to the Persian Leader Before Engaging in Battle

Hadhrat Abu Waa’il τ narrates, “Hadhrat Sa’d τ marched with the Muslim army until they set up camp at a place called Qaadisiyya. I cannot tell precisely but we numbered no more than seven or eight thousand while the Mushrikeen numbered thirty thousand.” This is the figure according to this narration. However, according to a narration of Hadhrat Sayf[7], the Kuffaar army numbered eighty thousand. Another narration places the figure of Rustam’s army at a hundred and twenty thousand with another eighty thousand reinforcements. In addition to this, Rustam had thirty three elephants, led by the largest which was a white elephant belonging to Saaboor. All the other elephants obeyed this elephant. Like this narration, there are others citing various figures. (Because of their might) The Persians told the Sahabah ψ, “You have no strength, no power and no weapons to resist us. You should rather go back home.”

Undeterred, the Sahabah ψ reiterated that they were not going back. The Persians also laughed at the arrows of the Sahabah ψ and would say, “Dook! Dook!” By this they compared the arrows to spindles (because “dook” is a Persian word referring to knitting needles). However, when the Sahabah ψ refused to return, the Persians said, “Send to us one of your intellectuals to explain to us what brings you here.” Hadhrat Mughiera bin Shu’ba τ volunteered for the task. When he went, he sat on Rustam’s throne, causing the courtiers to snort and shout. Hadhrat Mughiera τ said to them, “This neither elevates my status nor reduces that of your leader.” “True,” said Rustam, “Now tell me why you have come?”

(To agitate Rustam,) Hadhrat Mughiera τ said, “We were a nation that were involved in evil and deviant acts. Allaah then sent a prophet to us by means of which Allaah guided us and provided sustenance for us. Amongst the foods Allaah granted us were grains which grow in these parts. When we ate this and fed it to our families, they said, ‘This is not sufficient. Take us to that land so that we may eat these grains.’” Rustam exclaimed, “We shall then kill you all!” Hadhrat Mughiera τ said, “If you kill us, we shall enter Jannah but if we kill (defeat) you, (those of) you (who die) will enter Jahannam and (those who survive will have to) pay the Jizya.”

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[7] *Al Bidaaya wan Nihaaya* (Vol.7 Pg.38).

When Hadhrat Mughiera τ spoke about paying the Jizya, the courtiers snorted and shouted, “There can be no agreement between you and us!” Hadhrat Mughiera τ then asked, “Should we cross the river to come to you or will you be crossing the river to come to us?” Rustam said, “We shall be crossing over.” The Muslim army then withdrew a short distance for the Persians to cross the river and then attacked them and defeated them.[8]

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Hadhrat Sayf narrates that Hadhrat Sa’d τ sent a group of Sahabah ψ to the Persian leader to invite him to Islaam before the battle. When they requested permission to see him, permission was granted and the people of the city came to have a look at their appearance. The Sahabah ψ were wearing their shawls over their shoulders, carried their whips in their hands, were wearing sandals and their horses were extremely weak because of which they tread heavily on the ground. The people were struck with inexplicable astonishment when they saw them. They wondered how people like these could defeat their armies larger and well-equipped armies.

When the Sahabah ψ were allowed to meet the Persian king Yazdajird, he made the sit in front of him. He was a haughty man who had little respect for others. He questioned them about the names of their garments, their shawls, their shoes and their whips. Each time they told him the name, he took an omen from them in his favour. However, Allaah ensured that each omen backfired against him. He then asked them, “What has brought you to our lands? Have you become bold because our civil war has started?”

Hadhrat Nu’maan bin Muqarrin τ said, “Allaah has showered his mercy on us when He sent a prophet to us who guided us towards good and commanded us with virtue. He defined evil for us and forbade us from it. He promised us the good of this world as well as the Aakhirah if we accepted his call to good. Whenever he invited a tribe towards this, they divide into two groups, one that drew close to him and the other that distanced itself from him. It was only the few selected ones who drew close to him. He continued his preaching in this manner for as long as Allaah wanted him to. Thereafter, Allaah commanded him to tackle those Arabs who opposed him and he started with them (before proceeding to the non-Arabs). When he did this, they all joined him as two groups; those who were forced to join but were then happy they

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[8] Ibn Jareer as quoted in *Al Bidaaya wan Nihaaya* (Vol.7 Pg.40). Haakim (Vol.3 Pg.451).
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had done so and those who did so happily and whose happiness then increased. We all realised that the Deen he called us towards was far superior to the hostility and the narrow lives we had been leading. He then instructed us to start tackling the nations around us and to invite them towards justice. We are therefore inviting you towards our Deen the Deen of Islaam which regards all good as good and all evil as evil. However, if you refuse (to accept Islaam), the options are two unpleasantries, the one being more demeaning than the other. The one option is to pay the Jizya and if you refuse, then the other is war. On the other hand, if you accept our Deen, we shall leave the Book of Allaah behind with you. We shall give you a grounding in it so that you may rule by its laws and we shall leave you to your affairs and your territories. If you wish to pay the Jizya, we shall accept it from you and give you protection. Otherwise (if you refuse Islaam and Jizya), we shall fight you."

Yazdajird said, "I do know of any nation on earth that is more wretched the you people, fewer in number than you and experiencing as much internal strife as you people. We have already handed over to you the regions around you so that it may suffice for you from our side (so that you may be content with it and not need to come to our principle lands). The Persians have never fought you so do not think that you can stand in their way. If your numbers have increased, let this never fool you about (thinking that you can overpower) us. If it is poverty that has called you here, we shall provide relief for you until you become prosperous. We shall also honour your leaders, provide clothing for you and appoint for you a king who will be kind towards you."

The Sahabah ψ remained silent until Hadhrat Mughiera bin Shu'ba τ stood and said, "O King! These are all leaders of the Arabs and their aristocrats. They are all respectable people and it is only respectable people who show consideration for respectable people and who honour respectable people. Only they give importance to the rights of respectable people. They have not yet told you everything they were sent to tell you and have not replied to all of your questions. The have done well to do this and it is only people like them who can act this respectfully. You should rather be conversing with someone like me. I shall convey the message to you and they will testify to what I say."

Hadhrat Mughiera bin Shu'ba τ continued, "By the way in which you have described us, it appears that you are unaware of our situation. Concerning the statement you made about our poor condition, (it is true because) there was none in a poorer condition than we had been.

With regard to hunger, none suffered the hunger we suffered. Regarding them to be food, we used to even eat dung beetles, other insects, scorpions and snakes. As for our homes, it used to be the bare earth and our clothing consisted of only what we wove from the skins of camels and hairs of goats. Killing and oppressing each other was our way of life and there were even those amongst us who would bury his infant daughter alive because he disliked that she should share his food. Our condition in the past was exactly as I have described."

"Allaah then sent to us a man whom we knew and whose lineage we were well aware of. We were well acquainted with his personality and his place of birth. His land was the best of our lands, his lineage the best of our lineages, his family the best of our families and his tribe the best if our tribes. Despite the terrible conditions prevailing then, he was also the best person amongst us, the most truthful and most forbearing. When he called us towards Islaam, none of us accepted besides his childhood friend who became the Khalifah after him. When he spoke, we said something else and when he told us the truth, we regarded them as lies. However, his followers increased while ours decreased. Whatever he said became reality and Allaah eventually inspired us to believe in him and to follow him. He then became our link with Allaah. Whatever he told us was actually from Allaah and whatever he commanded was actually Allaah's commands."

"He told us, 'Your Rabb says, 'I am the One Allaah Who has no partner. I have been existing when nothing else existed and everything besides My countenance shall eventually perish. I have created everything and everything shall return to me. My mercy has reached you and I have sent to you this man to guide you towards the path by which I shall save you from My punishment after you die and lead you to the home I have created, which is the Home of Peace (Jannah).'' We testify that Rasulullaah ρ certainly brought the truth from the True Allaah. Allaah also said, 'Whoever follows you in this Deen shall enjoy the privileges you enjoy and shall bear the responsibilities you bear. As for those who refuse to accept, propose the option of Jizya to him and then protect him as you would protect your own lives. You should then fight those who refuse even this. I shall be the Judge between you. I shall enter into My Jannah those of you who are martyred and those of you who survive shall have My assistance follow them against those who oppose you.'"

Hadhrat Mughiera τ then issued the ultimatum to Yazdajird when he said, "You may choose to pay the Jizya if you wish, in which case you will live as subjects. You may also choose the sword if you wish.

Otherwise, you are at liberty to save yourselves by accepting Islaam." Yazdajird retorted by saying, "You dare face me with these proposals!" Hadhrat Mughiera τ said, "I address whoever is speaking to me. Had another person been speaking to me, I would have presented them to him." Yazdajird burst out saying, "Had it not been for the principle that envoys cannot be killed, I would have surely killed you for you have no status in my estimation." Yazdajird then said (to his courtiers), "Bring me a basket of sand and place it on the head of the person of the highest birth amongst them. Then lead him to the outskirts of Madaa'in."

(Addressing the Sahabah ψ, Yazdajird said,) "Go back to your leader and inform him that I shall send Rustam to him who will bury him along with his army in the trenches of Qaadisiyyah. Those coming afterwards shall learn a lesson from what is to happen to him and to you people. I shall then send Rustam to your land and he shall torture you worse than Saaboor[9] did."

Yazdajird then asked, "Which of you is of the highest birth?" After a brief silence, Hadhrat Aasim bin Amr τ volunteered to take the sand without consulting the others and said, "I am of the highest birth amongst them all. Let me carry the sand." "Is that so?" asked Yazdajird. When the other Sahabah ψ agreed, the basket of sand was placed on his neck. He carried it out of the palace and to the outskirts where he mounted his animal and loaded the basket on it. He then raced his mount to take it to Hadhrat Sa'd bin Abi Waqqaas τ. He rode ahead of the other Sahabah ψ and passed by the gates of Qudays (a palace in Qaadisiyyah) calling, "Give the Ameer glad tidings of victory! Insha Allaah, we shall certainly be victorious!" Hadhrat Aasim τ then rode on until he placed the sand on Arabian soil. Returning to Hadhrat Sa'd τ, he informed him about what had happened. Hadhrat Sa'd τ, "Glad tidings! By Allaah! Allaah has already given us the keys of their kingdom." The Muslims took a good omen from this that they would capture the lands of the Persians.[10]

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[9] A prince from the Persian Sassanid dynasty who was extremely harsh towards the Arabs.
[10] *Al Bidaaya wan Nihaaya* (Vol.7 Pg.41). Ibn Jareer Tabari رحمه الله (Vol.4 Pg.94) has also narrated it.
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The hunger Endured by Hadhrat Sa'd bin Abi Waqqaas τ

The Story of Hadhrat Sa'd τ in this Regard and the Fact that he was the First Arab to Fire an Arrow in the Path of Allaah

Hadhrat Sa'd τ say, "Together with Rasulullaah ρ, we used to experience harsh and difficult lives in Makkah. Whenever difficulties came, we accepted it, prepared for it and exercised patience. I saw a time when we were with Rasulullaah ρ in Makkah and I went out one night to pass urine. As I passed urine, I heard something making a sound as my urine fell on it. When I saw that it was a piece of camel leather, I picked it up, washed it and then toasted it. Thereafter, I placed it between two stoned and ground it. I then swallowed the powder and drank water over it. This gave me strength for three days."[11]

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Hadhrat Sa'd τ says, "I was the first Arab to fire an arrow in the path of Allaah. When we used to fight battles with Rasulullaah ρ, the only food we had were the leaves of the acacia and lotus trees. In fact, when any of us relieved himself, his droppings resembled those of a goat because it was not at all sticky."[12]

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Hadhrat Baraa bin Aazib τ says, "The first Muslims (from Makkah) to migrate to us (in Madinah) were Hadhrat Mus'ab bin Umayr τ and Hadhrat Ibn Ummu Maktoom τ. The two of them started teaching us the Qur'aan. Thereafter, Hadhrat Ammaar, Bilaal and Sa'd ψ migrated, followed by Hadhrat Umar τ accompanied by twenty others. I have never seen the people of Madinah happier on any occasion than the occasion when they arrived. By the time they arrived, I had already learnt Surah A'la amongst other Mufassal Surahs."[13]

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[11] Abu Nu'aym in *Hilya* (Vol.1 Pg.93).
[12] Bukhari and Muslim as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.179). It is also reported by Abu Nu'aym in Dalaa'il Hilya (Vol.1 Pg.18) and Ibn Sa'd in his *Tabaqaat* (Vol.3 Pg.99).
[13] Ibn Abi Shaybah as quoted in *Kanzul Ummaal* (Vol.8 Pg.331).
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Hadhrat Alqama bin Waqqaas Laythi τ narrates that after leaving for Badr, when he reached a place called Rowhaa, Rasulullaah ρ addressed the Sahabah ψ asking, "What is your opinion?" Hadhrat Abu Bakr τ responded by mentioning the news that had reached them about the extensive battle preparations that Mushrikeen had made. When Rasulullaah ρ again asked for opinions, Hadhrat Umar τ responded as Hadhrat Abu Bakr τ had done. When Rasulullaah ρ again asked for opinions, Hadhrat Sa'd bin Mu'aadh τ (from the Ansaar) said, "O Rasulullaah ρ! It seems like it is our opinion that you are asking for. I swear by the Being Who has honoured you and revealed the Qur'aan to you that although I have never travelled the road and have no knowledge about it, we shall definitely travel with you even if you were to travel up to Barkul Ghimaad which lies in Yemen. We shall also not be like those people who said to Moosa υ, 'You and your Rabb both go ahead and fight. We shall remain sitting here.' We shall rather say, 'You and your Rabb both go ahead and fight. We shall be there right behind you.' You had possibly left for a purpose after which Allaah intended you to do something else. Look into the matter that Allaah intends you to do and then do it. You may join ties with whoever you please, severe ties with whoever you please, initiate hostilities towards whoever you please, enter into peace treaties with whoever you please and take as much of our wealth as you please." It was with reference to this statement of Hadhrat Sa'd τ that Allaah revealed the following verse of the Qur'aan:

كَمَا أَخْرَجَكَ رَبُّكَ مِن بَيْتِكَ بِالْحَقِّ وَإِنَّ فَرِيقاً مِّنَ الْمُؤْمِنِينَ لَكَارِهُونَ

Just as your Rabb took you *(O Muhammad ε)* **from your home with the truth** *(with good cause to fight the battle)* **while there was certainly a group of the Mu'mineen who were unhappy** *(to fight the Kuffaar because they were not prepared for battle)*. {Surah Anfaal, verse 5}[14]

Another narration states that Hadhrat Sa'd τ also said to Rasulullaah ρ, "Take as much of our wealth as you please and leave as much as you please but what you take from us is more beloved to us than what you leave. Our wills are subservient to the commands you give us. I swear by Allaah that even if you continue travelling until you reach Barkul Ghamdaan, we shall travel with you."[15]

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[14] Ibn Mardaway, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.264).
[15] Umawi in his *Maghaazi*, as quoted in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.264).
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Ibn Is'haaq has narrated that Hadhrat Sa'd bin Mu'aadh τ said, "It appears as if it is our opinion that you want, O Rasulullaah ρ." When Rasulullaah ρ confirmed that it was, Hadhrat Sa'd τ said, "We have believed in you, accepted you and testified that whatever you have brought to us is the truth. For this, we have pledged to you that we will always listen to and obey you. Therefore, O Rasulullaah ρ, you may proceed to do as you please for we are with you. I swear by the Being Who has sent you with the truth that even if you take us to the sea and then dive inside, we shall dive with you without any of us staying behind. We do not mind if you lead us in battle against the enemy tomorrow because we are unfaltering in battle and fearless when we encounter the enemy. Allaah shall perhaps show you actions from us that will bring you great pleasure. Proceed with the blessings of Allaah."

Rasulullaah ρ was greatly pleased with these words of Hadhrat Sa'd τ and was rejuvenated. He then said, "March and hear the glad tidings that Allaah had promised me one of the two groups (either capturing the caravan or the defeating the Quraysh army). By Allaah! It is as if I can actually see the places where the Mushrikeen will fall dead."[16]

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Hadhrat Usaama bin Zaid τ narrates that Rasulullaah ρ gave him instructions to attack the inhabitants of Ubna (in Palestine) at dawn and to raze their town to the ground. Rasulullaah ρ then said to him, "Proceed in the name of Allaah." Hadhrat Usaama τ then left flying the flag (that Rasulullaah ρ gave him) and handed it over to Hadhrat Burayda bin Husayb τ from the Banu Aslam tribe, who then carried it to the house of Hadhrat Usaama τ. On the instruction of Rasulullaah ρ, the army of Hadhrat Usaama τ camped at a place called Jurf, which is today called Siqaaya Sulaymaan (close to Madinah). The soldiers then started to leave. Whoever had fulfilled his necessities would leave for his camp and whoever did not, would engage in completing it.

Every one of the earliest Muhaajireen were part of this expedition including Hadhrat Umar τ, Hadhrat Abu Ubaydah τ, Hadhrat Sa'd bin Abi Waqqaas τ, Hadhrat Abu A'war Sa'eed bin Zaid bin Amr bin Nufayl τ and several others. Amongst the Ansaar who were part of the army

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[16] *Al Bidaaya wan Nihaaya* (Vol.3 Pg.262).
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were Hadhrat Qataadah bin Nu'maan τ and Hadhrat Salama bin Aslam bin Hareesh τ.

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Hadhrat Sa'd bin Abi Waqqaas τ Encourages the Muslims to Wage Jihaad

The Speech of Hadhrat Sa'd τ during the Battle of Qaadisiyyah

Hadhrat Muhammad, Hadhrat Talha and Hadhrat Ziyaad ψ all narrate that during the Battle of Qaadisiyyah, Hadhrat Sa'd bin Abi Waqqaas τ stood up to address the Muslims. After praising Allaah, he said "Allaah is definitely True. He has no partner in His kingdom and never goes back on His word. Allaah The Majestic declares:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُون

Without doubt, We have already written in the Zaboor after the reminder *(the Torah)* **that My pious bondsmen shall inherit the land.** {Surah Ambiyaa, verse 105}

This earth is your legacy and the promise of your Rabb. For the past three years, Allaah has give you use of this land. You are feeding others from it and yourselves eating from it. To this day, you have killed its people (in the wars that took place), collected their wealth and taken prisoners from amongst them. In the previous battles, those before you have caused much harm to them. Now their army has come to you (the army of Yazdgird, numbering approximately two hundred thousand). You are amongst the pride of the Arabs, their nobles, the cream of every tribe and the most honourable of those you have left behind you. If you are detached from the world and aspirant to the Aakhirah, Allaah shall grant you both worlds. This battle cannot take you any closer to your deaths (because death is predestined). However, if you lose courage, become cowardly and weak, your strength will leave you and you will be destroying your Aakhirah."

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The fathers of Hadhrat Abdullaah bin Muhammad, Umar bin Hafs and Ammaar bin Hafs all narrate from their fathers that Hadhrat Bilaal τ once approached Hadhrat Abu Bakr τ saying. "O Khalifah of Rasulullaah

ρ! I have heard Rasulullaah ρ say that the best deed of the Mu'mineen is Jihaad in the path of Allaah. I have therefore decided to guard the borders for the pleasure of Allaah until I die." Hadhrat Abu Bakr τ responded by saying, "O Bilaal! I plead to you in the name of Allaah and for the sake of my honour and the rights I have (not to leave me). My age has advanced, my strength has weakened and my death is near."

Hadhrat Bilaal τ therefore stayed with Hadhrat Abu Bakr τ. After Hadhrat Abu Bakr τ had passed away, Hadhrat Umar τ gave Hadhrat Bilaal τ a similar reply (when he requested to proceed in Jihaad). However, Hadhrat Bilaal τ refused to accept the reply. Hadhrat Umar τ then asked, "Who then (will call out the Adhaan)?" Hadhrat Bilaal τ replied, "Leave it to Sa'd, for he also called out the Adhaan in Quba during the time of Rasulullaah ρ." Hadhrat Umar τ then appointed Hadhrat Sa'd τ to call out the Adhaan and decided that his progeny after him should call out the Adhaan.[17]

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Hadhrat Sa'd bin Abi Waqqaas τ says that on the day that he Battle of Uhud was to take place, Hadhrat Abdullaah bin Jahash τ said to him, "Will you not make du'aa to Allaah?" The two men then stepped aside and Hadhrat Sa'd τ prayed, "O my Rabb! When we meet the enemy, let me clash with an excellent fighter and fierce warrior. Let me engage him in fierce combat and let him also fight aggressively. Thereafter, allow me to gain the upper and over him, kill him and have his possessions as booty." Hadhrat Abdullaah bin Jahash τ said "Aameen" to the du'aa.

Thereafter, Hadhrat Abdullaah bin Jahash τ prayed, "O Allaah! Allow me to meet in combat a man who is a fierce warrior and an excellent fighter. Let me fight him for You and let him also fight back. Let him then kill me and severe my nose and my ears and then when I meet You tomorrow You may ask, 'Who has severed your nose and ears?' I may then reply, 'It was done for Your pleasure and the pleasure of Your Rasool ρ.' You may then confirm by saying, 'You have spoken the truth.'"

[17] Tabraani. Haythami (Vol.5 Pg.274) has commented on the chain of narrators. Ibn Sa'd (Vol.3 Pg.168) has also reported the narration.
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(Narrating the account) Hadhrat Sa'd τ said, "O my son! The du'aa of Abdullaah bin Jahash τ was better than mine. By the end of the day, I saw his nose and ears strung in a thread."[18]

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Hadhrat Sa'eed bin Musayyib رحمه الله narrates that Hadhrat Abdullaah bin Jahash τ said, "O Allaah! I beseech You on oath that I should meet an enemy tomorrow who should kill me, tear my belly open and then severe my nose and my ears. You should then ask me (on the Day of Qiyaamah) why this has happened so that I may reply, 'It was for You.'" Hadhrat Sa'eed bin Musayyib رحمه الله says, "I have strong hope that just as Allaah fulfilled the first part of his entreaty, Allaah will also fulfil the last part."[19]

Hadhrat Baraa bin Maalik τ Hopes for Martyrdom

Hadhrat Anas τ reports that Rasulullaah ρ said, "There are many people wearing two old pieces of cloth and who are not given any attention but Allaah will certainly fulfil their vows if they make any. Amongst them in Baraa bin Maalik." When the Battle for Tustar was raging and the Muslims were suffering a reverse, they said, "O Baraa! Make a vow to your Rabb (so that we could win the battle)." He then prayed, "(O Allaah! I swear in Your name that) You should give us the shoulders of the enemy in our hands and allow me to meet with Your Nabi ρ." He was then martyred.[20]

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The Bravery of Hadhrat Sa'd bin Abi Waqqaas τ

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[18] Tabraani, narrating from reliable sources as confirmed by Haythami (Vol.9 Pg.301). The narration is also reported by Baghawi as quoted in *Isaaba* (Vol.2 Pg.278), by Ibn Wahab as quoted in *Isti'aab* (Vol.2 Pg.274) and by Bayhaqi (Vol.6 Pg.207). Abu Nu'aym in *Hilya* (Vol.1 Pg.109) has also reported the narration without the du'aa of Hadhrat Sa'd τ. He suffices with the du'aa of Hadhrat Abdullaah bin Jahash τ only.

[19] Haakim (Vol.3 Pg.200) with commentary on the chain of narrators. Ibn Shaaheen and Ibn Mubaarak in his *Jihaad* have also reported the narration, as quoted in *Isaaba* (Vol.2 Pg.287). Abu Nu'aym in *Hilya* (Vol.1 Pg.109) and Ibn Sa'd (Vol.3 Pg.63) have also reported the narration.

[20] Abu Nu'aym, as quoted in *Kanzul Ummaal* (Vol.7 Pg.11) and Tirmidhi, as quoted in *Isaaba* (Vol.1 Pg.144).

Hadhrat Sa'd τ is the First Person to Fire an Arrow in the Path of Allaah

Hadhrat Zuhri reports that Rasulullaah ρ once sent an expedition to a place called Raabigh that was situated on one end of Hijaaz. Hadhrat Sa'd bin Abi Waqqaas τ was also part of this expedition. When the Mushrikeen attacked the Muslims, Hadhrat Sa'd τ defended them with his arrows and was the first person to fire and arrow in the path of Allaah. This was the first battle fought in Islaam. Concerning his archery, Hadhrat Sa'd bin Abi Waqqaas τ recited the following couplets (which meant):

"Behold! Has the news reached Rasulullaah ρ yet
that I have defended my companions with my arrowheads?

Using them, I made the enemy flee
over every type of ground, hard and soft

No archer fighting the enemy can be counted
Who has fired an arrow before me, O Rasulullaah ρ"[21]

Hadhrat Sa'd bin Abi Waqqaas τ Kills Three People with a Single Arrow During the Battle of Uhud

Hadhrat Ibn Shihaab narrates that Hadhrat Sa'd bin Abi Waqqaas τ killed three people with a single arrow during the Battle of Uhud. When the Mushrikeen first shot the arrow at the Muslims, Hadhrat Sa'd τ shot it back at them (killing one of them). When the Mushrikeen again fired the same arrow back, Hadhrat Sa'd τ shot it back at them a second time, killing another man. When the arrow came back, Hadhrat Sa'd τ fired it back at them a third time, taking the life of yet another Mushrik. Everyone was astonished by what Hadhrat Sa'd τ had done. He said to them, "The arrow was handed to me by none other than Nabi ρ." Rasulullaah ρ said to him, "May my parents be sacrificed for you."[22]

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[21] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.72).
[22] Ibn Asaakir, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.72).
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Hadhrat Abdullaah bin Mas'ood τ says that during the Battle of Badr, Hadhrat Sa'd bin Abi Waqqaas τ fought with Rasulullaah ρ in the roles of both cavalry and infantry (according to another interpretation, although Hadhrat Sa'd τ was part of the infantry, he fought as efficiently as a cavalryman).[23]

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Hadhrat Ibn Seereen reports that Hadhrat Abu Mihjin Thaqafi τ was always being lashed for drinking wine. Eventually, when his drinking became too much, he was jailed and kept in fetters. When he saw the Muslims fighting the Battle of Qaadisiyyah, it appeared to him that the Mushrikeen were causing great harm to the Muslims. He therefore sent a message through the slave girl or the wife of (the Muslim commander) Hadhrat Sa'd bin Abi Waqqaas τ saying, "Abu Mihjin says that if you set him free, give him a horse and weapons, he will be the first to return to you (after the battle) if he is not martyred." He then recited the following couplets (which meant):

"It is enough to make me grieve that a horse is carrying spears to the fight
While I am left in fetters in the jailhouse

When I stand up, my shackles restrain me
All avenues to martyrdom have been closed to me as the caller (to Jihaad) makes me deaf"

When the slave girl passed the message on to Hadhrat Sa'd τ's wife, she had his shackles removed, gave him a horse that was at home and some weapons. He then spurred the horse on until he reached the Muslim army. He killed every Mushrik soldier he met, breaking the man's back. When he saw this, Hadhrat Sa'd τ was astonished and asked, "Who is that horseman?" It was not long thereafter that Allaah had the enemy defeated. Hadhrat Abu Mihjin τ then returned, gave the weapons back and secured his legs to the shackles as they had been.

When Hadhrat Sa'd τ returned, his wife or slave girl asked, "How was the battle?" Informing them of the battle, Hadhrat Sa'd τ replied, "We were being defeated until Allaah sent a rider on a black and white horse. Had I not left Abu Mihjin τ here in shackles, I would have thought that certain features of the man were that of Abu Mihjin τ." The lady then said, "By Allaah! That was Abu Mihjin!" She then narrated the story to Hadhrat Sa'd τ. Hadhrat Sa'd τ called for Hadhrat

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[23] Bazzaar. Haythami (Vol.6 Pg.82) has commented on the chain of narrators.
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Abu Mihjin τ, removed his shackles and said, "I swear by Allaah that I shall never again have you lashed for drinking wine." Hadhrat Abu Mihjin τ then said, "And I swear by Allaah that I shall never drink it again. I had been repeatedly drinking because of the lashings that you were giving me." He then never drank wine ever again.[24]

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Another lengthy narration from Muhammad bin Sa'd states that after joining the Muslim army, every flank that Hadhrat Abu Mihjin τ attacked was defeated by the permission of Allaah. The Muslims gaped, "He must be an angel!" As Hadhrat Sa'd τ watched, he observed, "The horse's leap is that of (my horse) Balqaa and the man's style is that of Abu Mihjin. However, Abu Mihjin is in prison." When the enemy was defeated, Hadhrat Abu Mihjin τ returned secured his feet back in the shackles.

When the daughter of Hasfah informed Hadhrat Sa'd τ about what had happened with Hadhrat Abu Mihjin τ, Hadhrat Sa'd τ said, "I swear by Allaah that I shall never again penalise the person through whom Allaah has granted honour to the Muslims." When Hadhrat Sa'd τ had set him free, Hadhrat Abu Mihjin τ said, "I always continued drinking when I was being punished because I would then be cleansed from the sin. Now that you have decided not to punish me, I swear by Allaah that I shall never drink wine ever again."[25]

In a narration of Hadhrat Sayf, other couplets are reported. The narration also states that Hadhrat Abu Mihjin τ fought extremely well and that he shouted "Allaahu Akbar" each time he attacked. No enemy soldier could stand before him as he massacred them. Although the Muslims were unable to recognise him, they marveled at his performance.[26]

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Hadhrat Sa'd bin Abi Waqqaas τ narrates that Rasulullaah ρ sent Hadhrat Umayr bin Abi Waqqaas τ back as they were proceeding to Badr because Rasulullaah ρ thought that he was too young. However, when Hadhrat Umayr τ started weeping (out of disappointment), Rasulullaah ρ granted him permission. Hadhrat Sa'd bin Abi Waqqaas τ says, "I then tied a knot on the belt that held his sword (because it was

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[24] Abdur Razzaaq, as quoted in *Isti'aab* (Vol.4 Pg.184), narrating from reliable sources, as confirmed by *Isaaba* (Vol.4 Pg.174).
[25] Abu Ahmad Haakim and Ibn Abi Shayba with a minor difference. Ibn Abdul Birr has also reported the narration in his *Isti'aab* (Vol.4 Pg.187).
[26] *Isaaba*.

too large for him). I also participated in the Battle of Badr at a time when there was only a single hair on my face that I could hold in my fingers (because my beard had just started growing)."[27]

Hadhrat Umayr bin Abi Waqqaas τ is Martyred

Hadhrat Sa'd bin Abi Waqqaas τ says, "Before we presented ourselves to Rasulullaah ρ for the Battle of Badr, I noticed my brother Umayr bin Abi Waqqaas τ hiding from Rasulullaah ρ. 'What is the matter, dear brother?' I asked. 'I fear that Rasulullaah ρ would see me and send me back (to Madinah) thinking that I am too young whereas I would love to march so that Allaah should bless me with martyrdom.' When he was presented to Rasulullaah ρ, Rasulullaah ρ asked him to return. However, when he started weeping, Rasulullaah ρ permitted him. I then tied knots to the belt that held his sword because of his small size. He was later martyred at the tender age of sixteen."[28]

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Hadhrat Muhammad bin Zaid τ reports that Hadhrat Ali τ, Hadhrat Uthmaan τ, Hadhrat Zubayr τ, Hadhrat Talha τ, Hadhrat Abdur Rahmaan bin Auf τ and Hadhrat Sa'd τ once got together. Because Hadhrat Abdur Rahmaan bin Auf τ was the most at ease with Hadhrat Ali τ, the others said to him, "O Abdur Rahmaan! Why don't you speak to the Ameerul Mu'mineen on behalf of all the people and tell him that it often happens that a person in need approaches him for his need but then returns without having his need tended to because his fear for the Ameerul Mu'mineen prevents him from presenting his case."

Hadhrat Abdur Rahmaan bin Auf τ then went to Hadhrat Umar τ and addressed him saying, "O Ameerul Mu'mineen! Do be more lenient towards the people because it often happens that a person in need approaches you for his need but then returns without having his need tended to because his fear for you prevents him from presenting his case." Hadhrat Umar τ said, "O Abdur Rahmaan! I want you to swear in the name of Allaah whether or not it was Ali, Uthmaan, Talha, Zubayr and Sa'd who asked you to speak to me." Hadhrat Abdur Rahmaan bin Auf τ replied, "I swear by Allaah that it was certainly them." Hadhrat Umar τ then said, "O Abdur Rahmaan! I swear by Allaah that I had

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[27] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.5 Pg.270). Haakim (Vol.3 Pg.88) and Baghawi have also reported the narration.
[28] Ibn Sa'd, as quoted in *Isaaba* (Vol.3 Pg.135). Bazzaar has also reported the narration from reliable sources as confirmed by Haythami (Vol.6 Pg.69).
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been so lenient with the people that I began to fear (the wrath of) Allaah because of my leniency. Thereafter, I was so stern with the people that I began to fear (the wrath of) Allaah because of my sternness. What course is there now available for me?"

Hadhrat Abdur Rahmaan bin Auf τ stood up weeping and dragged along his shawl as he said, "Oh dear! What will become of the people after you have gone! Oh dear! What will become of the people after you have gone!"[29]

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Hadhrat Muhammad bin Sallaam Baykindi narrates that even during the Period of Ignorance Hadhrat Amr bin Ma'diyakrib τ had achieved many feats. He became a Muslim after arriving with a delegation to meet Rasulullaah ρ. Hadhrat Umar bin Khattaab τ sent him to Hadhrat Sa'd bin Abi Waqqaas τ (who was commanding the Muslim army) in Qaadisiyyah, where he (his military genius) was being put to the test. Hadhrat Umar τ wrote to Hadhrat Sa’d τ saying, "I am reinforcing you with two thousand men. They are Amr bin Ma’diyakrib τ and Tulayha bin Khuwaylid (Asadi) τ. Consult with them in military matters but do not appoint them to posts of command (because their daunting courage would place the lives of others at risk)."[30]

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The First Commander Appointed in Islaam

Hadhrat Sa'd bin Abi Waqqaas τ narrates, "When Rasulullaah ρ arrived in Madinah, the Juhayna tribe approached him with the request, 'Now that you have arrive in our midst, do make a treaty with us so that we may bring our people to you.' After Rasulullaah ρ had made the treaty with them, they accepted Islaam. Rasulullaah ρ then dispatched us during the month of Rajab with instructions to attack the Banu Kinaana tribe, who lived close to where the Juhayna tribe lived. We were not even a hundred men when we attacked them, whereas they were greater in number. When we sought assistance from the Juhayna tribe, they refused to render any saying, 'Why are you fighting during a

[29] Ibn Sa'd (Vol.3 Pg.206) and Ibn Asaakir.
[30] Tabraani. *Haythami* (Vol.5 Pg.319) has commented on the chain of narrators.

sacred month.' We told them that we were only fighting people who had exiled us from a sacred place (Makkah) during a sacred month[31]."

"We then started each other what to do. While some of us felt that we should report the matter to Rasulullaah ρ, others were of the opinion that we should remain where we were. Me and a few others opted to rather attack a caravan of the Quraysh. During those times, the practice was that whoever took anything as booty from the enemy, the possessions became his own property. So while we proceeded to attack the caravan, our companions went back to Rasulullaah ρ and reported the incident to him. Rasulullaah ρ's face became red with anger and he stood up saying, 'You left me as a united group and return separated! It was this very disunity that destroyed the nations before you. I shall now appoint as your commander a man who may not be the best of you but who is certainly the most enduring through hunger and thirst.' Rasulullaah ρ then appointed Abdullaah bin Jahash Asadi τ as our commander, who was the first commander appointed in Islaam."[32]

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The Incident Between Hadhrat Umar τ and Hadhrat Sa'd bin Abi Waqqaas τ Concerning Respect for a Leader

Hadhrat Raashid bin Sa'd reports that some wealth once came to Hadhrat Umar τ and he was distributing it amongst the people when they started crowding around him. Hadhrat Sa'd bin Abi Waqqaas τ arrived and forced his way through the crowd until he reached Hadhrat Umar τ. Hadhrat Umar τ lifted up his whip over Hadhrat Sa'd τ and said, "You came here as if you have no fear for Allaah's commander on earth! I wish to teach you that Allaah's commander on earth also has no fear for you."[33]

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[31] The Arabs considered the months of Dhul Qa'dah, Dhul Hijjah, Muharram and Rajab as sacred months in which fighting was forbidden.

[32] Ahmad. Ibn Abi Shayba has also reported the narration, as quoted in *Kanzul Ummaal* (Vol.7 Pg.60), as did Baghawi, as quoted in *Isaaba* (Vol.2 Pg.278). Bayhaqi has also reported the narration in his Dalaa'il with the following difference: They asked, "Why are you fighting during a sacred month." We said to them, "In this sacred month we are only fighting people who had exiled us from a sacred place (Makkah)." This is reported in *Al Bidaaya wan Nihaaya* (Vol.3 Pg.248). *Haythami* (Vol.6 Pg.66) has commented on the chain of narrators.

[33] Ibn Sa'd (Vol.3 Pg.206).

Hadhrat Attaab bin Rifaa'ah narrates that Hadhrat Umar τ once received the news that Hadhrat Sa'd τ had built a mansion and had a door put on it, saying that the noise from the marketplace has now been cut off (form entering the mansion). Hadhrat Umar τ then dispatched Hadhrat Muhammad bin Maslama τ, whom he always sent when he needed a task done exactly as he wanted. The instructions he gave Hadhrat Muhammad bin Maslama τ was to bring Hadhrat Sa'd τ to him and to burn down the door.

(When Hadhrat Muhammad bin Maslama τ arrived in Kufa) Someone came to Hadhrat Sa'd τ and informed him (about the arrival) and when the features (of Hadhrat Muhammad bin Maslama τ) were described to Hadhrat Sa'd τ, he recognised him. Hadhrat Sa'd τ then went to meet Hadhrat Muhammad bin Maslama τ, who said to him, "The news has reached the Ameerul Mu'mineen that you commented about the noise being cut off." When Hadhrat Sa'd τ swore that he never made such a statement, Hadhrat Muhammad bin Maslama τ said, "We shall do as we have been commanded while you will have to convey what you said (to the Ameerul Mu'mineen)."

When Hadhrat Sa'd τ offered to provide Hadhrat Muhammad bin Maslama τ with provisions for the journey, he refused to take any and rode off until he reached Madinah. When Hadhrat Umar τ saw him, he said, "If I did not have a good opinion of you, I would have thought that you did not fulfil the task." Hadhrat Muhammad bin Maslama τ informed Hadhrat Umar τ that he had hurried back and assured Hadhrat Umar τ, "I have fulfilled the task. However, Sa'd τ excuses himself and swears that he had never made the statement."

Hadhrat Umar τ asked, "Did he give you any provisions for the journey?" Hadhrat Muhammad bin Maslama τ replied, "No, but what prevented you from giving me provisions?" Hadhrat Umar τ said, "I disliked giving you any provisions because although you would have had ease, I would have had to suffer for it (in the Aakhirah) since hunger is killing the people around me in Madinah. Have you not heard Rasulullaah ρ say that a Mu'min should not fill his belly while his neighbour goes hungry?"[34]

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[34] Ibn Mubaarak, Ibn Raahway and Musaddad, as quoted in *Kanzul Ummaal* (Vol.3 Pg.165). The entire narration is reported in *Isaaba* (Vol.3 Pg.384) except that the narrator's name appears as Abaaya bin Rifaa'ah instead of Attaab bin Rifaa'ah. *Haythami* (Vol.8 Pg.167) has commented on the chain of narrators.
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Hadhrat Umar τ's Advice to Hadhrat Sa'd bin Abi Waqqaas τ

Hadhrat Muhammad and Hadhrat Talha both narrate that Hadhrat Umar τ once sent for Hadhrat Sa'd bin Abi Waqqaas τ. When he arrived, Hadhrat Umar τ appointed him commander of the military offensive in Iraq. Hadhrat Umar τ then advised him saying, "O Sa'd! Sa'd of the Banu Wuhayb tribe! Let the fact never deceive you that you are called the maternal uncle of Rasulullaah ρ and that you have had the opportunity of being in his company. Allaah never erases evil with evil but erases evil with good. Allaah has no relation with anyone besides the relation of obedience to Him. All of mankind whether they are respectable or not are equal in the sight of Allaah. Allaah is their Rabb and they are all His servants. They attain superiority over each other only by their abstinence and they attain what is with Him only by obeying Him. Consider everything you saw Rasulullaah ρ do from the time he announced his prophethood until the time he left us. Hold fast to this because this is the actual objective. This is my advice to you. Should you ignore it and turn away from it, your deeds would be destroyed and you would be amongst the losers."

Thereafter, when Hadhrat Sa'd bin Abi Waqqaas τ was about to leave, Hadhrat Umar τ again called for him and said, "Since I have appointed you to command the offensive in Iraq, remember my advice. You are going towards an extremely difficult and unpleasant task from which nothing but treading the path of the truth will deliver you. Make yourself and those with you accustomed to doing good and seek Allaah's assistance through this good. Remember that every good habit requires preparation. The preparation for good deeds is patience and this patience entails enduring every condition that comes to you. By this, you will attain the fear of Allaah. You should know that the fear for Allaah is found in two things, in obeying Allaah and in abstaining from disobedience to Him. Those who obey Him obey Him because of their disgust for this world and their love for the Aakhirah, while those who disobey Him disobey Him because of their love for this world and their disgust for the Aakhirah. You should also know that hearts have certain realities that Allaah has created most wonderfully. The one is hidden while the other is apparent. As for apparent one, it is when those who praise a good act and those who condemn it are viewed in the same light (when a good deed is done solely for Allaah regardless of whether people praise or condemn it). As for the hidden reality, it is recognised

when wisdom from the heart surfaces on a person's tongue and when the people love him. You should not abstain from earning the love of people because even the Ambiyaa عليهم السلام asked Allaah for the love of the people. Whenever Allaah loves a person, Allaah makes him loved (by others) and whenever Allaah dislikes someone, He makes him disliked (by others as well). You can therefore assess your position in Allaah's sight by your position in the eyes of those people who are always with you."[35]

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Hadhrat Sa'd bin Abi Waqqaas τ narrates that Rasulullaah ρ said, "More than you being tested with difficulties, I fear more that you will be tested with prosperity. When you were tested with difficulties, you have exercised patience but the world is extremely sweet and full of flourish (it cannot be said whether you would be able to resist its temptation)."[36]

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Hadhrat Sa'd bin Abi Waqqaas τ visits Hadhrat Salmaan τ

He Abu Sufyaan reports his teachers that Hadhrat Sa'd bin Abi Waqqaas τ visited Hadhrat Salmaan τ during his final illness. When Hadhrat Salmaan τ started to weep, Hadhrat Sa'd bin Abi Waqqaas τ asked, "What makes you cry? You are off to meet your companions and shall join Rasulullaah ρ at the pond. Rasulullaah ρ was pleased with you when he passed away." Hadhrat Salmaan τ replied, "I am neither crying for fear of death nor for greed of this world. However, Rasulullaah ρ once emphatically told us, 'Your means of living in this world should be only as much as the provisions a traveller takes on a journey.' Yet look at all these black snakes around me (these worldly possessions)." The narrator says that all that he possessed were a jug for water, a utensil for washing clothes and similar such household necessities.

Hadhrat Sa'd τ then said to him, "Give us some advices that we cold hold on to after your demise." Hadhrat Salmaan τ said, "Remember

[35] Ibn Jareer (Vol.3 Pg.92).
[36] Abu Ya'la and Bazzaar, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.145).

your Rabb whenever you intend doing something, at the time of passing judgement and whenever you are distributing."[37]

A narration of Haakim states that all Hadhrat Salmaan τ possessed at the time was a dish for washing clothes, a plate and a jug.

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Hadhrat Anas τ narrates that when Hadhrat Salmaan τ fell ill, Hadhrat Sa'd τ visited him. When he saw Hadhrat Salmaan τ weeping, Hadhrat Sa'd τ asked, "What makes you cry, dear brother? Did you not spend time in the company of Rasulullaah ρ?" Hadhrat Sa'd τ then continues to enumerate various accomplishments of Hadhrat Salmaan τ (to give him encouragement). Hadhrat Salmaan τ replied, "I am not crying for any one of two things. I am not crying for greed of this world nor for dislike of the Aakhirah. I am crying because Rasulullaah ρ gave me explicit instructions that I have transgressed." "What did he instruct you with?" asked Hadhrat Sa'd τ. Hadhrat Salmaan τ said, "The instructions of Rasulullaah ρ were that only the provisions of a traveller is sufficient for us. I think that I have certainly transgressed the instruction. As for you, O Sa'd. My advice is that you fear Allaah when you pass judgement, when you distribute and when you make any intentions." A narrator called Thaabit says that he received the news that the estate that Hadhrat Salmaan τ left amounted to only twenty odd Dirhams and a little money for expenses.[38]

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Hadhrat Sufyaan bin Uyayna reports that when Hadhrat Sa'd bin Abi Waqqaas τ was governor of Kufa, he wrote to Hadhrat Umar τ, seeking permission to build himself a house. Hadhrat Umar τ wrote in reply, "Build only what is necessary to shield you from the sun and give you shelter from the rain because this world is only a place t make do with."

Hadhrat Umar τ also wrote to Hadhrat Amr bin Al Aas τ the governor of Egypt saying, "Treat your subjects as you would like a governor to treat you."[39]

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[37] Abu Nu'aym in his *Hilya* (Vol.1 Pg.195), as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.127). Ibn Sa'd (Vol.4 Pg.65). Ibnul A'raabi has reported a similar narration in brief, as quoted in *Kanzul Ummaal* (Vol.2 Pg.147).
[38] Ibn Maajah, as quoted in *Targheeb wat Tarheeb* (Vol.5 Pg.128).
[39] Ibn Abi Dunya and Deenowri, as quoted in *Muntakhab Kanzul Ummaal* (Vol.4 Pg.406).

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Hadhrat Sa'd bin Abi Waqqaas τ Restrains Himself from Fighting

Hadhrat Aamir the son of Hadhrat Sa'd bin Abi Waqqaas τ approached his father and asked, "Dear father! People are fighting for the world and you are sitting here?" "Dear son," Hadhrat Sa'd τ replied, "are you instructing me to become a leader of anarchy? By Allaah! I shall never participate unless I am given a sword that when raised over a Mu'min, it misses him without injury and when raised over a Kaafir, it kills him (since this cannot be found, I cannot participate). I have heard Rasulullaah ρ say, "Verily Allaah loves the independent person who is inconspicuous and possesses Taqwa."[40]

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Hadhrat Ibn Seereen narrates that someone once asked Hadhrat Sa'd bin Abi Waqqaas τ, "Why don't you take up arms because you are one of the consultative assembly and more deserving of the Khilaafah than others?" Hadhrat Sa'd τ replied, "I shall never fight until you give me a sword that has two eyes, a tongue and two lips and which can differentiate between a Mu'min and a Kaafir (so that it kills only Kuffaar and not Mu'mineen). I used to wage Jihaad at a time when I knew that it was really Jihaad (the fighting taking place now is not against Kuffaar and is waged with ulterior motives)."[41]

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Hadhrat Taariq bin Shihaab reports that there was once a dispute between Hadhrat Khaalid τ and Hadhrat Sa'd τ. When someone started speaking ill of Hadhrat Khaalid τ in front of Hadhrat Sa'd τ, he said, "Be quiet! Our dispute (ended where it did) and will not reach our Deen (it should not affect our Deen by leading us to speak ill of each other)."[42]

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[40] Ahmad, as quoted in *Al Bidaayah wan Nihaayah* (Vol. Pg.283). Abu Nu'aym in his *Hilya* (Vol.1 Pg.94) has reported a similar narration.

[41] Tabraani. reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.299). Abu Nu'aym in his *Hilya* (Vol.1 Pg.94) and Ibn Sa'd (Vol.3 Pg.101) have also reported the narration.

[42] Abu Nu'aym in his *Hilya* (Vol.1 Pg.94), reporting from reliable sources as confirmed by Haythami (Vol.7 Pg.223).

Keeping The Heart Free from Ill-Feelings and Jealousy

The Incident of Hadhrat Abdullaah bin Amr τ and a Sahabi τ Whom Rasulullaah ρ had Given the Glad Tidings of Jannah

Hadhrat Anas τ reports that they were once sitting with Rasulullaah ρ when he said, "A man from amongst the people of Jannah shall now appear before you." A man from the Ansaar then arrived with his beard dripping water from his wudhu and hanging his shoes over his left hand. The next day Rasulullaah ρ said the same thing and the same man again appeared as he did the first time. On the third day, Rasulullaah ρ again repeated his words and the man appeared yet again in the same state as he did previously.

After Rasulullaah ρ had stood up (and left), Hadhrat Abdullaah bin Amr bin Al Aas τ followed the man saying to him, "I had an argument with my father and swore not to go home for three days. Do you think that you could accommodate me at your place until the period expires?" When the man agreed, Hadhrat Abdullaah bin Amr τ stayed with him for three days. Hadhrat Abdullaah bin Amr τ did not see the man perform any salaah during the night. All he did was to engage in Dhikr and recite "Allaahu Akbar" whenever awoke at night and turned on another side. He then continued sleeping until the Fajr salaah. "Apart from this," Hadhrat Abdullaah bin Amr τ recalls, "I heard him speaking only good. After the three days had passed, I was on the verge of thinking that his deeds were not deserving (of the accolade Rasulullaah ρ paid to them), when I enquired, 'O servant of Allaah! There was never any argument or severed tie between my father and I. (I wanted to stay with you because) On three occasions I heard Rasulullaah ρ say, 'A man from amongst the people of Jannah shall now appear before you.' On each of the three occasions, it was you who appeared. I therefore made up my mind to stay with you for three days to observe your actions so that I may follow suit. I have however not seen you do anything extraordinary. What is it that you do to deserve what Rasulullaah ρ said?"

"There is nothing besides what you have observed," the man replied. When Hadhrat Abdullaah τ was leaving, the man called him back and said, "There is nothing besides what you have observed. However,

another thing is that I harbour absolutely no ill-feelings towards any Muslim and I do not begrudge anyone for any good that Allaah has granted him." Hadhrat Abdullaah τ confirmed, "It is this that has conveyed you (to the status Rasulullaah ρ gave you)."[43]

Another narration names the Sahabi as Hadhrat Sa'd τ. The end of this narration states that Hadhrat Sa'd τ said, "There is nothing besides what you have observed, dear nephew. However, I never go to sleep with any ill-feelings for any Muslim."[44] Yet another narration states that to this, Hadhrat Abdullaah bin Amr τ remarked, "It is this that has conveyed you and it is something that we are incapable of doing."[45]

Another narration names the Sahabi as Hadhrat Sa'd bin Abi Waqqaas τ. The end part of that narration states that Hadhrat Sa'd said, "There is nothing besides what you have observed, dear nephew. However, I do not harbour any ill-feelings for any Muslim and never speak any ill about them." To this, Hadhrat Abdullaah bin Amr τ remarked, "It is this that has conveyed you and it is something that I am incapable of doing."[46]

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Hadhrat Sa'd τ Seeks Protection from the Anger of Rasulullaah ρ when he Insulted Hadhrat Ali τ

Hadhrat Sa'd bin Abi Waqqaas τ says, "I was sitting in the Masjid with two other persons when we insulted Ali τ. When Rasulullaah ρ arrived, we could see the anger on his face, so we sought protection in Allaah from his anger. Rasulullaah ρ said, 'What have you got against me? Whoever hurts Ali has hurt me.'"[47]

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[43] Ahmad.
[44] Abu Ya'la and Bazzaar.
[45] Nasa'ee, Bayhaqi and Isbahaani, as quoted in *Targheeb wat Tarheeb* (Vol.4 Pg.328). Haythami (Vol.8 Pg.79) has commented on the chains of narrators while Ibn Katheer has confirmed that Ahmad's narration is authentic.
[46] Ibn Asaakir, reporting from reliable sources, as quoted in *Kanzul Ummaal* (Vol.7 Pg.43).
[47] Abu Ya'la, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.347). Haythami (Vol.9 Pg.129) has commented on Bazzaar's chain of narrators

Hadhrat Sa'd τ says, "I shall never Revile him even if a Saw is Placed on my Head"

Hadhrat Abu Bakr bin Khaalid bin Urfuta narrates that he once went to Hadhrat Sa'd bin Maalik τ and asked, "The news has reached me that in Kufa you people are being forced to revile Ali τ. Have you ever reviled him?" Hadhrat Sa'd τ replied, "Allaah forbid! I swear by the Being Who controls the life of Sa'd that I have heard Rasulullaah ρ say such things about Ali τ that I would never revile him even if a saw is placed on my head."[48]

Hadhrat Sa'd τ Forbids Hadhrat Mu'aawiya τ from Insulting Hadhrat Ali τ

Hadhrat Sa'd bin Abi Waqqaas τ narrates that Hadhrat Mu'aawiya bin Abu Sufyaan τ once instructed him saying, "What prevents you from reviling Abu Turaab (Hadhrat Ali τ)?" Hadhrat Sa'd τ replied, "If I had to my credit even one of the three virtues that Rasulullaah ρ mentioned for Ali τ, I would prefer this to having red camels. I cannot revile him as long as I remember these. When Rasulullaah ρ appointed Ali τ as his deputy (in Madinah) when leaving for one of the battles, Ali τ asked, 'O Rasulullaah ρ! Are you leaving me behind with the women and children?' I then heard Rasulullaah ρ say, 'Would you not like your relationship with me to be like the relationship between Haaroon υ and Moosa υ. Of course, there shall be no Nabi after me.' I also heard Rasulullaah ρ say during the Battle of Khaybar, 'I shall give the flag to someone who loves Allaah and His Rasool ρ and whom Allaah and His Rasool ρ also love.' I also hoped to get it but Rasulullaah ρ then asked for Ali τ to be summoned. When brought before Rasulullaah ρ, he was suffering from pain in his eyes. Rasulullaah ρ put some of his blessed saliva into Ali τ's eyes (thus curing them) and handed the flag over to him. Allaah then granted the conquest at his hand. Furthermore, it was Ali τ, Faatima رضي الله عنها , Hasan τ and Husayn τ whom Rasulullaah ρ called for when Allaah revealed the verse:

فَقُلْ تَعَالَوْاْ نَدْعُ أَبْنَاءنَا وَأَبْنَاءكُمْ وَنِسَاءنَا وَنِسَاءكُمْ وَأَنفُسَنَا وأَنفُسَكُمْ

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[48] Abu Ya'la, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.130).

Say to them ***(O Rasulullaah ρ)***, "Come! We shall call your sons and our sons, your wives and our wives, yourselves and ourselves... **{Surah Aal Imraan, verse 61}**

Thereafter, Rasulullaah ρ said, "O Allaah! This is my family."[49]

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Hadhrat Abu Nujayh narrates that when Hadhrat Mu'aawiya τ performed Hajj, he took hold of the hand of Hadhrat Sa'd bin Abi Waqqaas τ and said, "O Abu Is'haaq! We are people whom all these battles have distanced from the Hajj to the extent that we have almost forgotten some of its Sunnah practices. You perform the Tawaaf and we will follow you." After the Tawaaf was complete, Hadhrat Mu'aawiya τ took Hadhrat Sa'd τ into Daarun Nadwa where he seated him upon his chair. He then spoke of Hadhrat Ali bin Abi Taalib τ and spoke ill of him.

Hadhrat Sa'd τ said, "You brought me into your room, seated me on your chair and then start to speak ill of Ali τ?! By Allaah! More than everything upon which the sun rises, I love to have even one of the three virtues he had. More than everything upon which the sun rises, I love to have for myself what Rasulullaah ρ said to him when he left for the expedition to Tabook. On that occasion, Rasulullaah ρ said to Ali τ, 'Would you not like your relationship with me to be like the relationship between Haaroon υ and Moosa υ. Of course, there shall be no Nabi after me.' More than everything upon which the sun rises, I love to have for myself what Rasulullaah ρ said about him during the Battle of Khaybar. On that occasion, Rasulullaah ρ said to Ali τ, 'I shall give the flag to someone who loves Allaah and His Rasool ρ and whom Allaah and His Rasool ρ also love. Allaah shall grant the conquest at his hand and he is never one who flees from the battlefield.' More than everything upon which the sun rises, I love to have for myself the virtue of being the son-in-law of Rasulullaah ρ by marrying his daughter and having from her the children that he did. I shall never again enter any room with you." Hadhrat Sa'd τ then shook off his shawl and left.[50]

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[49] Ahmad, Muslim and Tirmidhi.
[50] Abu Zur'ah Dimishki, as quoted in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.340,341).

The Du'aa of Hadhrat Sa'd τ is Accepted Against Someone who Reviled Hadhrat Ali τ, Hadhrat Talha τ and Hadhrat Zubayr τ

Hadhrat Aamir bin Sa'd narrates that Hadhrat Sa'd τ was once walking somewhere when he overheard a person speaking ill of Hadhrat Ali τ, Hadhrat Talha τ and Hadhrat Zubayr τ. Hadhrat Sa'd τ said, "You are reviling people who have received tremendous accolades from Allaah. By Allaah! If you do not desist from reviling them, I shall curse you." The man scoffed, "He threatens me as if he were a prophet!" Hadhrat Sa'd τ then prayed, "O Allaah! If he is reviling people who have received accolades from You, then teach him his lesson this very day!" A Bactrian camel then came running and the people gave her way until she trampled the man (and killed him)." Hadhrat Aamir says that he then saw the people walking behind Hadhrat Sa'd τ saying (in wonderment), "O Abu Is'haaq! Allaah accepted your du'aa.[51]

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Hadhrat Mus'ab bin Sa'd narrates that when someone reviled Hadhrat Ali τ, Hadhrat Sa'd bin Maalik τ (Hadhrat Sa'd bin Abi Waqqaas τ) cursed him. A camel then ran forward and killed the man. Hadhrat Sa'd τ then set a slave free and swore never to curse anyone again.[52]

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Hadhrat Sa'd bin Abi Waqqaas τ narrates that they were six Muslims with Rasulullaah ρ when the Mushrikeen said (to Rasulullaah ρ), "Drive these people away from you." They then went on to belittle these Sahabah ψ (indicating that they as wealthy people could not sit with these poor men). The Sahabah ψ included Hadhrat Sa'd bin Abi Waqqaas τ, Hadhrat Abdullaah bin Mas'ood τ, a Sahabi form the Banu Hudhayl tribe, Hadhrat Bilaal τ and two other Sahabah ψ whose names the narrator had forgotten. When Rasulullaah ρ started to consider the request, Allaah revealed the verse:

وَلاَ تَطْرُدِ الَّذِينَ يَدْعُونَ رَبَّهُم بِالْغَدَاةِ وَالْعَشِيِّ يُرِيدُونَ وَجْهَهُ

Do not drive away those *(poor Sahabah ψ)* **who call** *(worship)* **their Rabb morning and evening, seeking His pleasure.** {Surah An'aam, verse 52}[53]

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[51] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.154).
[52] Haakim (Vol.3 Pg.499).
[53] Abu Nu'aym in his *Hilya* (Vol.1 Pg.346). Haakim (Vol.3 Pg.319) has reported a similar narration in brief.

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The Incident of Hadhrat Sa'd bin Abi Waqqaas τ and Hadhrat Uthmaan τ

Hadhrat Sa'd bin Abi Waqqaas τ says, "I once passed by Uthmaan bin Affaan τ in the Masjid and greeted him. Although he could see me clearly, he still did not reply to my greeting. I then approached Ameerul Mu'mineen Umar bin Khattaab τ and twice asked, 'Has anything new developed in Islaam?' 'What has happened?' he asked. 'Nothing much,' I replied, 'except the fact that when I passed by Uthmaan τ in the Masjid and greeted him, he did not reply even though he could clearly see me.' Umar τ then sent for Uthmaan τ and asked, 'What prevented you from replying to your brother's Salaam?' When Uthmaan τ denied doing such a thing and I insisted that he did, he swore that he did not while I swore that he did. When the thought struck him, Uthmaan τ exclaimed, 'I seek Allaah's forgiveness and return to Him! When you passed by me just now, I was engrossed in thinking about something that Rasulullaah ρ once said. By Allaah! Whenever I remember these words, my eyes and heart are engulfed by a veil.'"

Hadhrat Sa'd τ then said, "Let me tell you what it was. Rasulullaah ρ was about to mention to us how to begin a du'aa when a Bedouin arrived and distracted him so much that he then got up (without completing what he was going to tell us). I then followed Rasulullaah ρ and when I feared that he would enter his room before I reached him, I stamped my feet hard on the ground (as I walked). Turning towards me, Rasulullaah ρ asked, 'Who is that? Is that Abu Is'haaq?' 'Yes, it is I, O Rasulullaah ρ,' I replied. 'What is it then?' he asked. I said, 'Nothing much except that you were about to mention to us how to begin a du'aa when that Bedouin arrived and distracted you.' 'O yes,' Rasulullaah ρ said, 'it is the du'aa of the man of the fish (Hadhrat Yunus υ) when he was in the belly of the fish, (the words are):

لَّا إِلَٰهَ إِلَّا أَنتَ سُبْحَانَكَ إِنِّي كُنتُ مِنَ الظَّالِمِينَ

'There is no Ilaah but You *(O Allaah)*. You are Pure. I have certainly been from among the wrongdoers.'
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Whenever a Muslim makes du'aa to Allaah with these words, Allaah will certainly accept his du'aa.'"[54]

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Hadhrat Sa'd bin Abi Waqqaas τ says, "During the year in which the farewell Hajj was performed, Rasulullaah ρ visited me when I fell extremely ill. I then said to him, 'My illness has become extremely severe and I being a wealthy man have none besides my daughter to inherit from me. (Since a third will be sufficient for her) May I then donate two thirds of my wealth towards Sadaqah?' 'No,' replied Rasulullaah ρ. 'May I then donate half?' I asked. When Rasulullaah ρ again replied in the negative, I asked, 'Then how much?' Rasulullaah ρ replied, 'A third. And a third is also plenty. It is better for you to leave your heirs wealthy than to leave them destitute and stretching their arms out to people. Whenever you spend anything for the pleasure of Allaah, you will be rewarded for it, even for that (morsel of food) which you place in your wife's mouth.' I then said, 'O Rasulullaah ρ! Will I be left behind my companions (to die here in Makkah while they return to Madinah)?' Rasulullaah ρ said, 'You will not be left behind. Every good deed you do will increase your status and your honour and while many nations will be greatly benefited by you, there will be others (the enemies of the Muslims) who will suffer at your hands.' (Rasulullaah ρ then prayed,) O Allaah! Allow the Hijrah of my companions to be completed and never let them turn back on their heels. (This du'aa I am making) especially for Sa'd bin Khowlah (Hadhrat Sa'd bin Abi Waqqaas τ).' Rasulullaah ρ felt pity for me that I should die in Makkah."[55]

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The narration has already passed[56] in which Hadhrat Sa'd bin Abi Waqqaas τ said, "I have not seen any person as quick-witted, as intelligent, as knowledgeable and as tolerant as Abdullaah bin Abbaas τ."

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[54] Ahmad. Haythami (Vol.7 Pg.68) has commented on the chain of narrators. Tirmidhi has reported a portion of the end, while Abu Ya'la and Tabraani have reported a similar narration, as quoted in *Kanzul Ummaal* (Vol.1 Pg.298).
[55] Bukhaari (Vol.1 Pg.173) and Muslim (Vol.2 Pg.39).
[56] In the chapter entitled " Hadhrat Umar τ Consults with Men of knowledge" and under the subheading "Hadhrat Umar τ and Hadhrat Uthmaan τ Consult with Hadhrat Abdullaah bin Abbaas τ and the Good Comments that Hadhrat Umar τ and Hadhrat Sa'd τ made about him".
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In the chapter concerning the bravery of the Sahabah ψ in Jihaad, the incidents have already passed about the bravery of Hadhrat Abu Bakr τ, Umar τ, Ali τ, Talha τ, Zubayr τ, Sa'd τ, Hamzah τ, Abbaas τ, Mu'aadh τ, Ibn Umar τ, Mu'aadh bin Afraa τ, Abu Dujaanah τ, Qataadh τ, Salamah bin Akwa τ, Abu Hadrad τ, Khaalid bin Waleed τ, Baraa bin Maalik τ, Abu Mihjin τ, Ammaar bin Yaasir τ, Amr bin Ma'dikarib τ and Hadhrat Abdullaah bin Zubayr τ.

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Hadhrat Aamir bin Sa'd reports that Hadhrat Sa'd τ said to him, "I saw Rasulullaah ρ smile so broadly during the Battle of Khandaq that his molar teeth actually became visible." When Hadhrat Aamir asked what the reason for Rasulullaah ρ's laughter was, Hadhrat Sa'd τ explained that a man from the enemy was waving his shield to and fro to protect his forehead (thereby teasing the Muslim archers to get him). Being a crack archer, Hadhrat Sa'd τ took out an arrow (placed it on the bow and waited for the chance). As soon as the man raised his head, Hadhrat Sa'd τ shot the arrow, which struck the man squarely on the forehead. The man fell to the ground while his leg remained extended into the air. It was then that Rasulullaah ρ smiled to broadly that his molars became visible. "What made Rasulullaah ρ laugh so?" someone asked. The narrator replied, "It was the astuteness with which Hadhrat Sa'd dealt with the man."[57]

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Hadhrat Sa'd (bin Abi Waqqaas) τ once advised, "Dear son! When you seek to be independent, do so with contentment because when a person is not content, his wealth will never make him independent (because he will never have enough)."[58]

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Hadhrat Sa'd bin Abi Waqqaas τ Is Hopeful of Jannah on his Deathbed

Hadhrat Mus'ab bin Sa'd (the son of Hadhrat Sa'd bin Abi Waqqaas τ) relates, "My father's head was in my lap as he was surrendering his

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[57] Tirmidhi in his *Shamaa'il* (Pg.16).
[58] Ibn Asaakir, as quoted in *Kanzul Ummaal* (Vol.2 Pg.161).
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soul (to death). When he saw my eyes filling with tears, he asked, 'What makes you weep, dear son?' I replied, 'Your position and the condition I see you in.' 'Don't cry for me,' he said, 'because Allaah will never punish me and I shall be amongst the inhabitants of Jannah (as Rasulullaah ρ clearly stated). As long as Mu'mineen do things to please Allaah, Allaah will reward them for their deeds. As for the Kuffaar, their good deeds (done for Allaah) will serve to lighten their punishment. When their good deeds are finished, it will be said, 'Everyone who did anything should claim the reward of their deeds from those they did it for.'"[59]

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The Statements of Hadhrat Abu Bakr τ, Hadhrat Umar τ and Hadhrat Sa'd τ about Conviction in the Allaah's Promise to Assist the Mu'mineen

Also quoted[60] are the words of Hadhrat Sa'd bin Abi Waqqaas τ when he encouraged the Muslims to wage Jihaad saying, "Allaah is definitely True. He has no partner in His kingdom and never goes back on His word. Allaah The Majestic declares:

وَلَقَدْ كَتَبْنَا فِي الزَّبُورِ مِن بَعْدِ الذِّكْرِ أَنَّ الْأَرْضَ يَرِثُهَا عِبَادِيَ الصَّالِحُون

Without doubt, We have already written in the Zaboor after the reminder *(the Torah)* **that My pious bondsmen shall inherit the land.** {Surah Ambiyaa, verse 105}

This earth is your legacy and the promise of your Rabb. For the past three years, Allaah has give you use of this land. You are feeding others from it and yourselves eating from it. To this day, you have killed its people (in the wars that took place), collected their wealth and taken prisoners from amongst them. In the previous battles, those before you have caused much harm to them. Now their army has come to you (the army of Yazdgird, numbering approximately two hundred thousand). You are amongst the pride of the Arabs, their nobles, the cream of every tribe and the most honourable of those you have left behind you. If you are detached from the world and aspirant to the Aakhirah, Allaah shall grant you both worlds. This battle cannot take you any closer to your deaths (because death is predestined).

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59 Ibn Sa'd (Vol.3 Pg.147).

60 Under the heading "Hadhrat Sa'd bin Abi Waqqaas τ Encourages the Muslims to Wage Jihaad" and the subheading "The Speech of Hadhrat Sa'd τ during the Battle of Qaadisiyyah".
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However, if you lose courage, become cowardly and weak, your strength will leave you and you will be destroying your Aakhirah."

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Hadhrat Sa'd bin Abi Waqqaas τ said, "The share (of rewards) of those who call out the Adhaan on the Day of Qiyaamah will be like the share of those who wage Jihaad. During the time between the Adhaan and the Iqaamah, the Mu'adhin is like the martyr tossing and turning in his blood in the path of Allaah.

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The daughter of Hadhrat Sa'd bin Abi Waqqaas τ, Hadhrat Aa'isha narrates that (her father) Hadhrat Sa'd τ used to perform eight Rakaahs of Salaatud Duhaa.[61]

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Hadhrat Sa'd τ reports that Rasulullaah ρ taught them the following du'aa just as a teacher would teach children to write:

اَللّٰهُمَّ إِنِّي أَعُوْذُ بِكَ مِنَ البُخْلِ وَ أَعُوْذُ بِكَ مِنَ الْجُبْنِ وَ أَعُوْذُ بِكَ مِنْ أَنْ أُرُدَّ إِلى أَرْذَلِ الْعُمُرِ وَ أَعُوْذُ بِكَ مِنْ فِتْنَةِ الدُّنْيَا وَ عَذَابِ الْقَبْرِ

"O Allaah! I beseech You to protect me from miserliness, from cowardice, from being returned to an age of infirmity (senility), from the tribulations of this world and from punishment in the grave."[62]

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The Awe Hadhrat Sa'eed bin Musayyib had for Hadhrat Sa'd bin Abi Waqqaas τ

Hadhrat Sa'eed bin Musayyib says, "I once said to Hadhrat Sa'd bin Maalik (Abi Waqqaas) τ, 'I wish to pose certain questions to you, but I stand in too much awe of you.' 'Dear son of my brother,' he said, 'do not stand in awe of me. If you feel that I know anything, feel free to ask me.' I then asked, 'What was it that Rasulullaah ρ said to Hadhrat Ali τ when he appointed him as his deputy during the expedition to

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[61] Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.2 Pg.283).
[62] Ibn Jareer, as quoted in *Kanzul Ummaal* (Vol.1 Pg.307).

Tabook?' Hadhrat Sa'd τ replied, 'Rasulullaah ρ said, 'O Ali! Does it not please you to know that your status with me is like that of Haaroon υ with Moosa υ.'"[63]

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Hadhrat Sa'd τ, "People used to question each other about certain matters that Rasulullaah ρ mentioned and would then question Rasulullaah ρ so much about it that although it had been Halaal, it would eventually be declared Haraam."[64]

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Hadhrat Sa'd bin Abi Waqqaas τ Tells his son, "We are the leaders to be followed"

Hadhrat Mus'ab bin Sa'd reports that whenever his father (Hadhrat Sa'd bin Abi Waqqaas τ) led the salaah (in congregation), he would make it brief together with performing the Ruku and Sajdah properly. However, when performing salaah at home (by himself), he would prolong the Ruku, the Sajdah and the salaah. He would then say, "Dear son! We (the Sahabah ψ) are the leaders to be followed."[65]

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Hadhrat Aamir the son of Hadhrat Sa'd bin Abi Waqqaas τ reports that his father said, "I have never seen as quick-witted, as intelligent, as knowledge able and as tolerant as Abdullaah bin Abbaas τ. I saw that when an intricate problem arose, Umar bin Khattaab τ would call for him and say, 'Be prepared! A most complicated problem is coming your way.' Umar τ would then accept his opinion on the matter even though he would be surrounded by veterans of the Battle of Badr both from the Muhaajireen and the Ansaar."[66]

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[63] Ibn Abdul Birr in his *Jaami* (Vol.1 Pg.112). Ibn Sa'd (Vol.3 Pg.24) has also reported the narration with some additions.
[64] Bazzaar. Haythami (Vol.1 Pg.158) has commented on the chain of narrators.
[65] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.1 Pg.182).
[66] Ibn Sa'd (Vol.4 Pg.183).

Hadhrat Sa'd bin Abi Waqqaas τ narrates that a Bedouin once came to Rasulullaah ρ with the request, "Do teach me something that I may recite." Rasulullaah ρ told him to recite:

لاَ اِلهَ إلاَّ اللهُ وَحْدهُ لا شرِيْكَ لَهُ ، اللهُ أكْبَر كَبيْراً ، وَ الْحَمْدُ لِلَّهِ كَثِيْراً وَ سُبْحَانَ اللهِ رَبِّ العَالَمِين ، لا حَوْلَ وَلا قُوَّةَ إلاَّ باللَّهِ الْعَزِيز الْحَكيم

The man said, "That was for my Rabb. Now what about myself?" Rasulullaah ρ then told him to recite:

اَللَّهُمَّ اغْفِرْ لِي وَ ارْحَمْنِي وَ اهْدِني وَ ارْزُقْني

'O Allaah! Forgive me, shower Your mercy on me, guide me and provide for me.'

Another narration adds the words وَ عَافِني ('and grant me safety'). Another narration states that Rasulullaah ρ also said, "These words combine both your life in this world as well as your life in the Aakhirah.[67]

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Hadhrat Sa'd bin Abi Waqqaas τ reports that when he once accompanied Rasulullaah ρ to see a particular lady, they found her reciting Tasbeeh, using some date seeds or pebbles to count on. Rasulullaah ρ said, "Should I not inform you of something easier and better for you?" Rasulullaah ρ then recited the du'aa:

سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي السَّمَاءِ، سُبْحَانَ اللّٰهِ عَدَدَ مَا خَلَقَ فِي الْأَ رْضِ، سُبْحَانَ اللّٰهِ عَدَدَ مَا بَيْنَ ذٰلِكَ،

Rasulullaah ρ then told her to recite the same for اللهُ أكْبَر ('Allaahu Akbar'), اَلْحَمْدُ لِلّٰهِ ('Al Hamdulillaah'), لاَ اِلهَ إلاَّ اللهُ ('Laa Ilaaha Illallaah') and لا

[67] Muslim.
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حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللَّهِ ('Laa Howla wa Laa Quwwata Illa Billaah') (i.e. these words should substitute the words سُبحانَ الله in the above du'aa).[68]

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Hadhrat Hakeem bin Daylami reports that Hadhrat Sa'd (bin Abi Waqqaas) τ used stones to count his Tasbeehaat.[69]

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Hadhrat Abu Bakr τ narrates that the du'aa Rasulullaah ρ made for Hadhrat Sa'd bin Abi Waqqaas τ was, "O Allaah! Make his arrows travel straight, accept his du'aas and love him."[70]

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Hadhrat Sa'd τ himself narrates that Rasulullaah ρ made du'aa for him saying, "O Allaah! Accept the du'aa of Sa'd whenever he makes du'aa to You."[71]

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Hadhrat Ma'daan bin Abu Talha Ya'muri reports that it was on a Friday that Hadhrat Umar τ once stood on the pulpit and praised Allaah. He then spoke of Rasulullaah ρ and Hadhrat Abu Bakr τ before saying, "I have seen a dream that I feel means nothing other than the approach of my death. I saw that a red rooster twice pecked at me. When I related the dream to Asmaa bint Umais رضي الله عنها, she informed me that a non-Arab will kill me. Although people now want me to appoint a successor, you must remember that Allaah will never destroy His Deen nor the role of vicegerency (on earth) for which He sent his Nabi ρ.

If anything happens to me suddenly, the consultative assembly (to decide which of them will be the Khalifah) shall comprise of six men with whom Rasulullaah ρ was pleased when he left this world. They are Uthmaan τ, Ali τ, Zubayr τ, Talha τ, Abdur Rahmaan bin Auf τ and Sa'd bin Abi Waqqaas τ. You people must listen to and obey whichever of them you pledge allegiance to. I know well that some people will criticise this matter and these are the very ones against whom I

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[68] Abu Dawood, Tirmidhi Nasa'ee, Ibn Hibbaan and Haakim, as quoted in *Targheeb wat Tarheeb* (Vol.3 Pg.99).
[69] Ibn Sa'd (Vol.3 Pg.143).
[70] Ibn Asaakir and Ibn Najjaar.
[71] Tirmidhi, Ibn Hibbaan and Haakim, as quoted in *Muntakhab Kanzul Ummaal* (Vol.5 Pg.70).

personally fought for the sake of Islaam. (In doing so) They will be joining the ranks of the enemies of Allaah and the misguided Kuffaar (because they will be assisting the cause of these Kuffaar).

I am leaving behind nothing more important in my estimation than the matter of the *Kalaalah* (the person who dies without leaving behind any ascendants or descendants). I swear by Allaah that since the time I joined the company of Rasulullaah ρ, he was not as strict with me about any matter as he was about the matter of the *Kalaalah*. In fact, Rasulullaah ρ even jabbed his finger in my chest and said, 'The verse of Surah Nisaa[72] revealed in summer is enough for you (in this regard).' If I live long enough, I shall certainly be passing a law concerning the *Kalaalah* that every learned and unlettered person will understand.

I also make Allaah Witness to the fact that every governor whom I have sent to the various cities have been sent expressly for the purpose of educating the people about their Deen, about the Sunnah practices of their Nabi ρ and to bring to my attention maters that otherwise go unnoticed. I would also like to bring to your notice something about two plants that you eat from, namely garlic and onions. They are foul-smelling in my estimation and I swear that I have seen that when Rasulullaah ρ smelled them on anyone, he would give the instruction for the person to be taken by the hand and led out of the Masjid as far as Baqee. If a person has to eat them, he must first eliminate the smell by cooking."

This lecture Hadhrat Umar τ delivered on a Friday and it was on a Wednesday just four days before the end of Dhul Hijjah that he was stabbed."[73]

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Hadhrat Anas bin Hulays reports, "After defeating the Persians (in battle), we had laid siege to their fortress of Buharseer when one of their emissaries approached us saying, 'Our emperor asks whether any of you would be interested in an accord that would secure for us the

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[72] The verse Rasool ρ was referring to is verse 176 of Surah Nisaa which reads: **"They** *(the Sahabah ψ)* **seek a ruling from you** *(O Muhammad ε)*. **Say, "Allaah shall issue a ruling** *(verdict)* **to you concerning the person who leaves neither ascendants** *(parents or grandparents)* **nor descendants** *(children or grandchildren)*. **If a man passes away without any children, but has a sister, then she will inherit half of what he leaves.** *(If she dies)* **He will inherit all of her wealth if she has no children. If they** *(the heirs)* **are two** *(or more)* **sisters, then they will inherit two-thirds of what he leaves. If they** *(the heirs)* **are** *(a few)* **brothers and sisters, then the male will inherit the similar share of two females. Allaah explains to you** *(the laws of Shari'ah)* **so that you do not go astray. Allaah is the Knower of all things.**

[73] Tayaalisi, Ibn Sa'd, Ibn Abi Shaybah, Ahmad, Ibn Hibbaan, Muslim, Nasa'ee, Abu Awaana and Abu Ya'la, as quoted in *Kanzul Ummaal* (Vol.3 Pg.153).
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land from our side of the Tigris River up to our mountain and secure for you the land from your side of the Tigris River up to your mountain? Are your bellies still not full? May Allaah never fill your bellies!'

Hadhrat Abu Mufazzir Aswad bin Qutba τ then stepped ahead of the others (and addressed the emissary). Allaah placed on his tongue words that neither he nor us knew anything about. The emissary then returned and we saw the people (from the city) leaving for Madaa'in. 'O Abu Mufazzir τ!' we asked him, 'What did you say to him?' His reply was, 'I swear by the Being Who sent Muhammad ρ with the truth that I have no idea what I said. All I know is that a special tranquillity descended upon me. I am however sure that whatever was placed on my tongue was good.'

People then questioned him in turns (with the same response) until Hadhrat Sa'd (bin Abi Waqqaas) τ heard about the incident. Hadhrat Sa'd τ then came to our camp and asked, 'O Abu Mufazzir! What did you say to them? By Allaah! They are all fleeing.' Hadhrat Abu Mufazzir τ however gave him the same reply he had given us.' Hadhrat Sa'd τ then announced that an attack be launched and the soldiers stood in battle formation as our catapults flung rocks at the enemy. However, neither could anyone be seen in the town, nor did anyone emerge. Only one man came out, seeking amnesty. When we granted him amnesty, he said, 'There is no one left here. What is keeping you back?' Some men then scaled the walls (to unlock the gates) and when we entered as victors, we found nothing and no one. All we could do was to capture some people who were still leaving the town.

When we asked them and the man (who asked for amnesty) what it was that made them flee, they explained that when the emperor sent his emissary to request for a treaty, your reply was: 'There shall never be any treaty between us until we eat the honey of *Afreezeen* with the citron of *Kootha*.' To this, the king exclaimed, 'Oh dear! The angels are speaking on their tongues. It is a reply of the angels spoken on the tongues of Arabs. By Allaah! Even if it were not so, these are words (that Allaah) placed on the tongue of that man to deter us (from fighting them). You should all retreat to the city of Quswa."[74]

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Hadhrat Ibn Rufayl reports that the town of Bahurseer was on the nearer bank of the Tigris River. When Hadhrat S'ad τ set up camp

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[74] Ibn Jareer (Vol.3 Pg.118).
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there, he searched for boats to take the Muslim army across the river to the town on the opposite bank. He was however unable to find any and discovered that the Persians had assembled all the boats together and taken them away. He therefore stayed on in Bahurseer for several days of the month of Safar. Although the Muslims expressed their willingness to cross the river (without boats), he refused to allow it, fearing for their safety. In fact, even when some Kuffaar pointed out to him a crossing point in the river that would take them to the centre of the valley, Hadhrat S'ad τ was doubtful and refused to act.

In the meantime, the water level was rising. Hadhrat S'ad τ then saw a dream that the horses of the Muslims dived into the water and crossed over the river even though the water level had risen extremely high. The interpretation of this dream made him resolve to cross the river. He therefore gathered the Muslims together and after duly praising Allaah, he said, "Your enemy has been saved from you because of this river that prevents you from reaching them. They however are at liberty to get to you whenever they wish by boarding their boats and attacking you. You have of course the advantage of not having to worry about an attack from behind. I have therefore resolved to cross the river to get to them." The Muslims said in one voice, "May Allaah grant you and us the resolve to do what is right. Let us do it."

Hadhrat S'ad τ then prepared the army for the crossing. He first made an announcement saying, "Who will spearhead the crossing for us and secure the gorge for us so that the others may join them there and so that the enemy cannot prevent them from reaching the opposite bank?" Hadhrat Aasim bin Amr τ volunteered for the task and he was followed by another six hundred brave men. Hadhrat S'ad τ appointed Hadhrat Aasim τ as their commander and he led them to the bank of the Tigris. Standing at the bank, Hadhrat Aasim τ said, "Who will volunteer with me to secure the gorge from the enemy?" Sixty of them volunteered and Hadhrat Aasim τ divided them into two groups; one group on mares and the other on stallions so that the swimming would be easier for the horses. They then plunged into the Tigris.

When Hadhrat S'ad τ saw Hadhrat Aasim τ at the gorge, ready to give them cover, he permitted the rest of the army to dive into the water. He instructed them to recite:

نَسْتَعِينُ بِاللهِ وَ نَتَوَكَّلُ عَلَيْهِ و حَسْبُنَا اللهُ و نُعْمَ الْوَكِيْلُ لا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللَّهِ العَلِيِّ العَظِيْمُ

"We seek help from Allaah and rely only on Him. Allaah is Sufficient for us and is the best of Defenders. There is no power or might except with Allaah The Elevated, the Most High"

The bulk of the army waded behind each other over the deep waters, even as the Tigris was frothing with foam and was black in colour (because of its depth and swift currents). The Muslims were even busy talking to each other as they crossed in pairs, just as people would talk to each other while walking over dry land. They caught the Persians totally by surprise by doing what they did not expect at all. The Persians were therefore forced to abandon the place in a hurry and did not even have time to take their belonging with them. It was in the month of Safar during the year 16 A.H. that the Muslims entered the town and took possession of all of the three billion left behind in the rooms of the Emperor and all that the Emperor Sheerway and those after him had amassed.[75]

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Hadhrat Abu Bakr bin Hafs bin Umar reports that the person travelling with Hadhrat Sa'd τ over the water was Hadhrat Salmaan Faarsi τ. As their horses swam across, Hadhrat Sa'd τ was saying, "Allaah is sufficient for us and He is the best of Defenders. By Allaah! Allaah will definitely assist His friends, make His Deen vanquish all others and defeat His enemies if the wrongs and sins of the army does not exceed their good deeds." Hadhrat Salmaan τ then remarked, "By Allaah! Although Islaam is new, the waters have been made subservient to the Muslims just as the land has been made such. I swear by the Being Who controls the life of Salmaan that the Muslims shall leave the waters in large droves just as they have entered."

The Muslims then skimmed across the water, as if the only the banks and no water was visible. In fact, the Muslims were speaking more than if they were walking on land. Just as Hadhrat Salmaan τ said, they all emerged safely without anyone drowning and without even losing anything.[76]

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Hadhrat Abu Uthmaan Nahdi says, "Everyone of the Muslims crossed over safely, except for a man from Baariq who was called Gharqadah. He happened to slip off his brown horse and it is as if I can still picture his horse shake off her sweat from her mane as the man floated on the

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[75] Abu Nu'aym in his *Dalaa'il* (Pg.208). The narration is also reported in the *Taareekh* of Tabari (Vol.3 Pg.119) and in *Al Bidaayah wan Nihaayah* (Vol.7 Pg.64).
[76] Abu Nu'aym in his *Dalaa'il* (Pg.209). Tabari (Vol.3 Pg.121) has reported a similar narration with some additions in the beginning.

water. Qa'qaa bin Amr τ then turned his horse towards the man, caught hold of his arm and pulled him across. No belongings of the Muslims were also lost apart from a cup that was tied with an old rope. When the rope snapped, the waters carried the cup away. Teasing the owner of the cup, another Muslim swimming with him said, 'Fate had to have your cup.' The owner however replied by saying, 'By Allaah! I am convinced that Allaah would not take away only my cup from all of the army.' It then happened that one of the soldiers guarding the gorge happened to see the cup as the winds and waves carried it to the shore. Using his spear, he managed to retrieve it and then took it to the army as they came across. He then announced for the owner, who was there to receive it."[77]

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Hadhrat Umayr Saa'idi reports that when Hadhrat Sa'd τ led the army into the Tigris, they went in as pairs. Hadhrat Salmaan τ was Hadhrat Sa'd τ's companion, travelling by his side through the water. Hadhrat Sa'd τ recited the verse:

ذَلِكَ تَقْدِيرُ الْعَزِيزِ الْعَلِيمِ

This is the arrangement of the Mighty, the All Knowing. **{Surah Yaaseen, verse 38}**

The water was turbulent and while the horses were able to stand up straight, whenever they became tired, a mound would appear for them to rest upon, as if they were on dry land. There was never an incident more astonishing than this in the history of Madaa'in. It was a day when the water was abundant and it was therefore referred to as 'The Day of Mounds'.[78] Another narration clarifies this point when it states that because a mound would appear for them to rest every time any of them grew weary, the day was referred to as 'The Day of Mounds'.[79]

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What Happened to a Man who Hurt Hadhrat Sa'd τ during the Battle of Qaadisiyyah

[77] Abu Nu'aym in his *Dalaa'il* (Pg.209). Ibn Jareer (Vol.3 Pg.122) has reported a similar narration.
[78] Ibn Jareer (Vol.3 Pg.122)
[79] Abu Nu'aym in his *Dalaa'il* (Pg.209).

Hadhrat Abdul Malik bin Umayr reports that a Muslim man once came up to Hadhrat Sa'd bin Abi Waqqaas τ and directed the following couplets at him (which mean):

"We fight until Allaah sends his assistance
whereas Sa'd clings on to the gate of Qaadisiyyah
When we return, many of our wives have become widows
whereas no wife of Sa'd's has been widowed"

When Hadhrat Sa'd τ heard this, he raised his hands and made du'aa saying, "O Allaah! You retrain his hand and tongue against me in a manner You see fit." It then happened that during the Battle of Qaadisiyyah, the man was struck by an arrow, his tongue was cut out, his hand was cut off and he was killed.[80]

Another narration quotes the same two couplets, but the first line of the couplets read:

"Do you not see that Allaah has sent His assistance?"

It states further that when Hadhrat Sa'd τ heard the man's words, he remarked, "May his tongue and hand be paralysed." It then occurred that an arrow struck the man's mouth, rendering him dumb, after which his hand was cut off in the battle. (During the fighting) Hadhrat Sa'd τ asked the others to carry him to the gate (of the city) and when he was carried there, his back was exposed, revealing many injuries. In this way, the people came to know that he was truly excused from fighting and they regarded him as such, knowing with certainty that he was not a coward (as the man had claimed).[81]

A Previously Quoted Incident in this Regard Concerning Hadhrat Sa'd τ

In the chapter entitled "Getting Annoyed for the Sake of One's Elders", the narration of Hadhrat Aamir bin Sa'd has passed which states that Hadhrat Sa'd bin Abi Waqqaas τ cursed a man who was speaking ill of Hadhrat Ali τ, Hadhrat Talha τ and Hadhrat Zubayr τ. (As a result of his curse) A Bactrian camel then came running and the people gave her way until she trampled the man (and killed him)."

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[80] Abu Nu'aym in his *Dalaa'il* (Pg.207).
[81] Tabraani, reporting from reliable sources as confirmed by Haythami (Vol.9 Pg.154).

Another narration from Hadhrat Qais bin Abu Haazim speaks about how Hadhrat Sa'd τ cursed a person who reviled Hadhrat Ali τ. In the narration, Hadhrat Qais says, "By Allaah! We had not yet dispersed when the animal started sinking in the ground and it threw him off. He landed head first on the stones, causing him to die as his head burst open."

A narration from Hadhrat Sa'eed bin Musayyib states that an infuriated camel then ran through the people and when it reached the man (who wpoke ill of the Sahabah ψ), it struck him down, sat on him and continued crushing him between its chest and the ground until it broke his body into bits. Hadhrat Sa'eed says, "I then saw the people running up to Hadhrat Sa'd τ, saying, 'Congratulations on the acceptance of your du'aa.'"[82]

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Hadhrat Sa'd τ and Hadhrat Jaabir τ Attest to the Integrity of the Army at Qaadisiyyah

Hadhrat Muhammad, Hadhrat Talha, Hadhrat Muhallab and several others reports that Hadhrat Sa'd bin Abi Waqqaas τ said (on the occasion of the Battle of Qaadisiyyah), "By Allaah! This army is a truly trustworthy one. Had it not been for the excellence that the veterans of Badr have already been noted for, I would swear by Allaah that the men in this army also have the same excellence. After closely examining many groups of people, I found that they were deficient in distributing booty. I have however neither seen nor heard of such deficiencies in this army."[83]

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Hadhrat Muhammad, Hadhrat Talha and Hadhrat Ziyaad all report that after leading the Zuhr salaah, Hadhrat Sa'd τ instructed a youngster to recite the Surah of Jihaad (Surah Anfaal). The youngster was from amongst the *Qurra* (learned scholars of the Qur'aan) and Hadhrat Umar τ had appointed him to be with Hadhrat Sa'd τ all the time. All the Muslims there had learnt the Surah of Jihaad and when the youngster recited it to the soldiers beside him, soon it was recited in the entire regiment. This lighted up the hearts and eyes of the Muslims and they all derived tranquillity from reciting it.

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[82] Abu Nu'aym in his *Dalaa'il* (Pg.206).
[83] Ibn Jareer (Vol.3 Pg.128).

Another narration states that because the Muslims had learnt the Surah of Jihaad, Hadhrat Sa'd τ commanded them to recite it to each other.[84]

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Hadhrat Sa'd τ Commands the Muslims to Seek Allaah's Assistance by Reciting "Allaahu Akbar" and "Laa Howla wa Laa Quwwata Illa Billaah" during the Battle of Badr of Qaadisiyyah

Hadhrat Muhammad, Hadhrat Talha and Hadhrat Ziyaad all report that Hadhrat Sa'd τ commanded the Muslims saying, "Remain in your positions and do not move until after you have performed the Zuhr salaah. When I call out اللهُ أَكْبَر ('Allaahu Akbar'), you should all also say اللهُ أَكْبَر ('Allaahu Akbar') and then start preparation for the battle. Remember that the words اللهُ أَكْبَر ('Allaahu Akbar') was not granted to any nation before you and it was granted to you to give you strength. When you then hear me call out اللهُ أَكْبَر ('Allaahu Akbar') for the second time, you should again call out the same and complete your preparations. Thereafter when I call out اللهُ أَكْبَر ('Allaahu Akbar') for the third time, you should again call out the same and those on horseback should proceed to the battlefield and launch the offensive to give courage to the infantry. When I then call out اللهُ أَكْبَر ('Allaahu Akbar') for the fourth time, you must all assault the enemy and engage them in close combat. You should also then recite:
لا حَوْلَ وَلا قُوَّةَ إِلاَّ بِاللَّهِ ('Laa Howla wa Laa Quwwata Illa Billaah')."[85]

Another narration states that when the Qurraa had completed (reciting the verses of Jihaad), Hadhrat Sa'd τ called out اللهُ أَكْبَر ('Allaahu Akbar'). Those closest to him then also called out the *Takbeer* (اللهُ أَكْبَر) and in this manner, the rest of them called out the *Takbeer* by hearing it from the others. The soldiers were then mobilised (and started preparing). When the second *Takbeer* was called out, the preparations were rounded up and when اللهُ أَكْبَر ('Allaahu Akbar') was called out for the third time, the most courageous ones confronted the enemy and started the battle… The narration still continues further.[86]

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[84] Ibn Jareer (Vol.3 Pg.47).
[85] Ibn Jareer (Vol.3 Pg.47).
[86] Ibn Jareer (Vol.3 Pg.47).
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Hadhrat Shaqeeq says, "We started off the Battle of Qaadisiyyah at the beginning of the day and the time for Zuhr has arrived by the time we returned (from the battlefield). Since the *Mu'adhin* was injured, all the others wanted the opportunity (to call out the Adhaan). They were all so keen that they were close to coming to blows with their swords. Hadhrat Sa'd τ then drew lots and the opportunity fell to the lot of someone, who then called out the Adhaan."[87]

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The Incidents of Hadhrat Rib'ee τ, Hadhrat Hudhayfah τ and Hadhrat Mughiera τ with Rustam at Qaadisiyyah

Hadhrat Muhammad ρ, Hadhrat Talha, Hadhrat Amr and Hadhrat Ziyaad all reports that Hadhrat Sa'd bin Abi Waqqaas τ sent for Hadhrat Mughiera τ and few others and said to them, "I intend sending you to those people (the Persians). What have you to say about it?" They all said in one voice, "We shall do as you command and do no more. If a situation arises concerning which there are no directives from you, we shall look for what is best and most beneficial for the people and discuss that with them."

Hadhrat Sa'd τ then said to them, "Such is the behaviour of intelligent and experienced people. Go and get ready." Hadhrat Rib'ee bin Aamir τ then said, "The non-Arabs have their own peculiar ideas and etiquette and if we all go to them, they will feel that we are placing them on a pedestal. Do not send more than one person." When the other agreed with this, Hadhrat Rib'ee τ volunteered to go first. Hadhrat Sa'd τ then sent him and Hadhrat Rib'ee τ left to meet Rustam in his cantonment.

However, the sentries at the bridge stopped Hadhrat Rib'ee τ and sent a message to Rustam, informing him of the arrival. Rustam consulted with some leaders of Persia, asking, "What are your opinions? Should we boast only about our military superiority or should we make them feel worthless (by displaying our wealth and riches)?" They were all unanimous about making the Muslims seem worthless, so they made a display of their opulent commodities, they laid out exquisite carpets and cushions and spared nothing in their effort. A golden throne was

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[87] Ibn Jareer (Vol.3 Pg.70).

made for Rustam and he dressed most lavishly. Expensive rugs and cushions woven with gold thread were also laid out.

Hadhrat Rib'ee τ arrived on his short, long-haired horse, carrying a shining sword. His scabbard was a pouch made of old cloth and his spear was tied with a leather strap. He also carried a shield made of cow's hide, the face of which had round patches of red leather that resembled *rotis*[88]. He also carried his bow and arrows with him. When he came to the court and reached the first of the rugs, he was told to alight from his horse. He however rode the horse on the rug and alighted only when it stood properly on the rug. He then tore up two cushions, pierced the horse's reins through them and tied the horse up. All this while, the people there were unable to stop him. Hadhrat Rib'ee τ knew well that they were displaying everything to him to make him feel inferior, so he wished to get the upper hand over them (because of which he did what he did to show them that their wealth held no attraction for him).

The armour Hadhrat Rib'ee τ was wearing flowed over him like a dam and he wore the hide of a camel over it like a cloak. He had made a hole in the hide, drew it over his head and tied it about his waist with a cord made from plant fibres. Hadhrat Rib'ee τ was amongst the hairiest of all Arabs and his hair was tied with the leather reins of a camel. His hair was separated into four locks that stood like the horns of a mountain goat.

The people told him to put down his weapons, to which he replied, "I have not come here by my own accord, so you cannot instruct me to drop my weapons. It is you who have sent for me, so if you do not want me to come as I please, I might as well go back." When this was reported to Rustam, he said, "Allow him in. He is but one person." Hadhrat Rib'ee τ arrived, leaning on his spear that had a sharp head. He took short steps and tore the rugs and cushions (with the spear) as he walked. There was not cushion or rug that he did not ruin, leaving the all torn and tattered after him.

When he came up to Rustam, the sentries surrounded him. Hadhrat Rib'ee τ then sat on the ground and stuck his spear into the rug. "What made you do that?" they asked, Hadhrat Rib'ee τ replied, "We do not like to sit on those decorated places of yours." Rustam then addressed Hadhrat Rib'ee τ saying, "What brings you here?" "Allaah has sent us," Hadhrat Rib'ee τ replied, "Allaah has sent us to remove

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88 Round unleavened bread commonly eaten in Eastern countries.

whoever He wills from servitude to man and to lead him to the servitude of Allaah. Allaah has sent us to remove them from the narrowness of this world towards its vastness and from the oppression of other religions towards the justice of Islaam…" The narration then continues, as has been quoted in the chapter discussing the Da'wah that the Sahabah ψ gave during the Khilaafah of Hadhrat Umar τ. The narration proceeds to states that Rustam said to the courtiers (when they criticised Hadhrat Rib'ee τ's appearance), "Shame on you! Do not look at clothing but rather look at the prudence, the speech and the personality. The Arabs care little for clothing and food but are covetous about their lineage. They do not dress like you and have different tastes."

The Persians then approached Hadhrat Rib'ee τ to have a look at his weapons, regarding them to be inferior. He said to them, "Do you wish to show me your military prowess and I shall show you mine?" He then drew his sword from his cloth pouch and it flashed like a flame of fire. "Sheath it!" they called out (in terror). He then sheathed his sword. They then fired arrows at his shield while he fired arrows at theirs. Their shield was shattered while his shield remained intact. He then addressed them saying, "O Persians! While you have given great importance to food and drink, we treat it with little ceremony." He then went back after giving them time (three days) to consider their position.

The following day, the Persians sent a message saying that they wanted the same person sent back to them. Hadhrat Sa'd τ however sent Hadhrat Hudhayfah bin Mihsin τ. He also arrived in simple attire as Hadhrat Rib'ee τ wore. When he also came to the first rug, he was told to alight from his animal. He however said, "That I would have done if I had come to you for my own needs. Ask your king whether I have come for his need or for mine. If he says that it is for my own need, he is lying and I shall return and leave you alone. However, if he says that it is for his own need, then I shall come as I please."

Rustam instructed the sentries to allow Hadhrat Hudhayfah τ in and he rode up to Rustam who was seated on his throne. "You may get off your animal," Rustam said. "I shall not," Hadhrat Hudhayfah τ replied. When he saw that Hadhrat Hudhayfah τ would not get off the animal, Rustam asked, "What is the matter that you have come and not your companion who came yesterday?" Hadhrat Hudhayfah τ replied, "Our leader wishes to treat us equally in favourable and adverse conditions. It is my turn today."

"What brings you people here?" Rustam asked. Hadhrat Hudhayfah τ replied, "Allaah Y has favoured us with His religion and shown us His signs until we realised tat it was the truth even though we had been opposed to it. He then commanded us to invite people to one of three options. We shall accept any of the three options they choose. Either you accept Islaam and we shall leave you alone. Otherwise, you may choose to pay the Jizya and we shall stand in your defence whenever the need arises. The next option is battle." "Do we have a few days to enter into an agreement?" Rustam asked. Hadhrat Hudhayfah τ replied, "You have three days which started yesterday."

When Rustam received from Hadhrat Hudhayfah τ nothing more than he got from Hadhrat Rib'ee τ, he sent him away and addressed his companions saying, "Shame on you people! Do you not see what I see? The first man came to us yesterday and defeated us on our premises. He degraded what we were enamoured with, stood his horse on our opulence and even tied his horse to it. He took a good omen from what he did and returned to his people, taking some of our soil with him. That was apart from his superior intelligence. Today this other man arrived and stood over us, also taking a good omen from it by taking our land after expelling us from it." Rustam however infuriated the others and they also infuriated him (by refusing to listen to him).

The following day, the Persians again asked for someone to be sent to them and this time, Hadhrat Mughiera bin Shu'ba τ was sent.[89] Another narration continues the narrative, staying that when Hadhrat Mughiera τ reached the bridge to cross over into Persian territory, he was halted by the sentries who first sought permission from Rustam to allow him in. The Persians, however, did not leave out any of the pomp and ceremony in their effort to make the Arabs feel inferior. Therefore, when Hadhrat Mughiera τ arrived, the Persians still boasted their opulence. They wore crowns, garments woven from gold threads and carpets were laid out the distance that an arrow travelled. The only way to reach the king was over this length of carpet.

Hadhrat Mughiera τ who also wore four locks of hair walked up to Rustam and sat with him on his throne and cushion. The courtiers sprang up, grabbed at him and brought him down, even hitting him mildly. Hadhrat Mughiera τ addressed them saying, "We have always heard that you people were intelligent, but I do not think that there is any nation more foolish than you. We Arabs treat each other as equals and do not make slaves of each other unless circumstances of war

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[89] Ibn Jareer (Vol.3 Pg.33).

demand. I had always thought that you people also practice equality amongst yourselves just as we do. Rather than doing what you just did, it would have been better if you just told me that some of you prevail as masters over others. If sitting beside Rustam was no palatable to you, we will then not do so again. I would have not come to you had you not sent for me, but today I can see that your sovereignty is soon to vanish and that you will be vanquished because no power can survive with such a way of life and with such a mentality."

(Hearing this) The common people shouted, "The Arab is right!" To this, the leaders remarked, "By Allaah! He has made a statement towards which our slaves will always be referring us! May Allaah destroy our elders! How foolish were they to regard these people (the Arabs) as insignificant (they should have realised the threat and wiped them out a long time ago)…" The narration then continues to mention the questions Rustam asked and the replies Hadhrat Mughiera τ gave him.[90]

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[90] Ibn Jareer (Vol.3 Pg.36).
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